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THE SOUTHERN AND ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

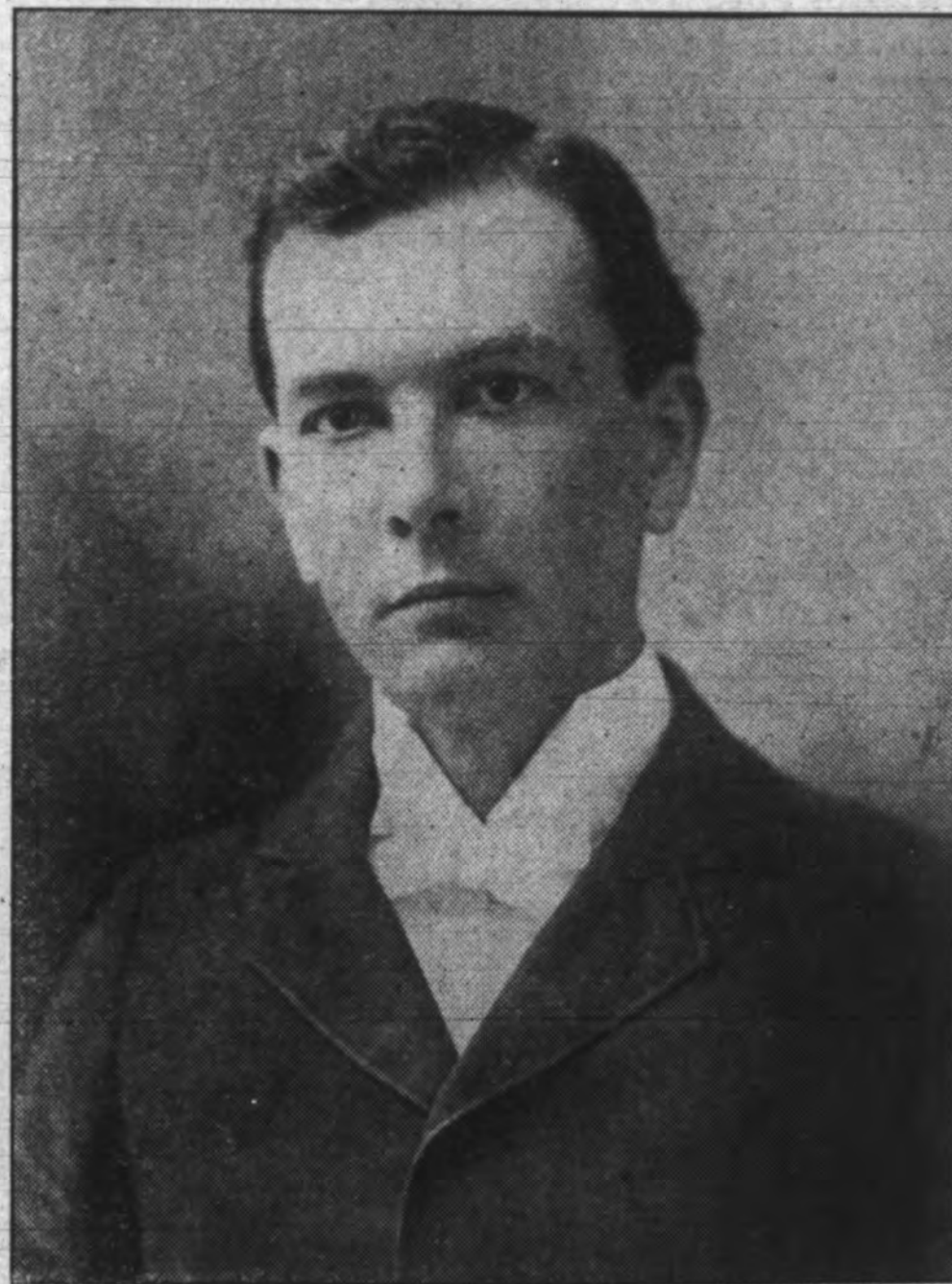
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VOL. 30.

BIRMINGHAM, ALA., JANUARY 28, 1903.

NO. 4



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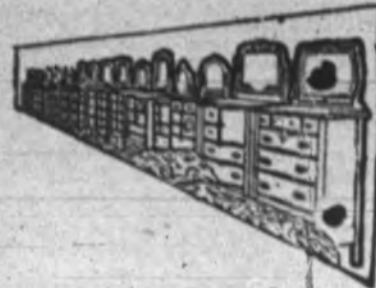


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\$2.00 Per Year.

RESOLVED That we heartily endorse our State organ, the ALABAMA BAPTIST, and earnestly recommend it to our people.—[Resolution adopted by the Baptist State Convention at Gadsden, November 19, 1899].

OUR EDITORIAL STAFF.

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REV. S. O. Y. RAY..... Field Editor

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Montgomery Notes.

Dr. Stakely, at the Old First, moves along in the even tenor of his way, "still achieving, still pursuing."

The opening of the New Year was marked by the marriage of Pastor D. P. Lee, of Southside Church, to Miss Spear, one of his members. A crowded church witnessed the ceremony, and wished them joy. They left immediately for Florida, and have not yet returned to the city.

The city is filled with the visitors and others attending the Legislature, and we extend a hearty welcome to our brethren from other parts of the State, to make their church home while in Montgomery at Adams Street Baptist Church. The pastor will be pleased to serve them in any way in his power.

There are 13 resident ordained Baptist ministers in Montgomery, and 31 more within a radius of 40 miles. We are contemplating the formation of a Baptist Ministers' Union to meet monthly in this city.

I have seen more Baptist preachers from various parts of the land in the four months I have been here, than I met in a year in Baltimore.

O. F. G.

At Adams Street the pulpit and choir platforms have been remodeled, and other improvements are being made. The church at its last business meeting unanimously decided to adopt the individual communion service, and at our last observance of the Lord's Supper they were used. Every one was delighted and the service was solemn and impressive. This church has also set aside the collections on the first Sunday in the month for Missions and benevolent causes. The first quarter being for Foreign Missions, the second for State Missions, the third for Home Missions, and the fourth for Baptist Orphanage.

Rev. R. F. Treadway, the new pastor at Clayton Street Church began his labors there on Sunday, Jan. 4th.

Mr. Treadway chose as his theme "Christian Growth"—his text being selected from Ephesians iv, 4. "That ye henceforth be not mere children tossed to and fro."

The sermon was delivered in three divisions—first, "Growth, the Christian's Goal." Second, "Hindrances to Growth," and third, "Helps to Growth." "Jesus Christ is the measure of Christian manhood," said Mr. Treadway. We are to strive to be like Him. Measuring by one another does not amount to much. You may be better than your fellow-man, and still be unlike Christ.

1. Growth is the Christian's Goal.—There is a plant near the coast of the South Sea Islands which grows to a depth of two or three hundred feet. After bedding its roots firmly in the

ocean's bottom it grows into spear shaped leaves, and tries to reach the surface of the water. That is the way of the ideal Christian life. Building on the firm foundation it strives to grow into the high and better life. Out of this comes the perfect character. This is a world of imperfections—but we can come nearer perfection.

2. Hindrances to Growth.—That these exist no one can deny. Childishness is one of them. Being one thing today and something else tomorrow. Worldliness another. In a Northern city there is a church which will have to be closed on account of the trolley cars. The pastor has resigned and the members are discouraged because the cars make such a noise it is impossible to have services. Many churches have been closed and Christians robbed of their good influence because of worldliness.

3. Helps to Growth.—God has provided these. His Word, Prayer, Fellowship. One great help is sincerity. Speaking the truth in love—seeking to know God's will is another—co-operative working with God, and putting our strength together will aid us. Trials too, should be numbered with the helps. These disappointments and dark hours often fit us for great service and growth. Let us strive each day to grow like Jesus. Be never satisfied until he is your model.

Brother Treadway was born on Christmas Day, 1868, at Chatham, Va., and is therefore, just thirty-four years old. He was educated in his native State. He first served country churches in Virginia, where his work was greatly blessed. From 1894 to 1897 he was pastor of the First Baptist Church, Mansfield, La. Here the membership and the Sunday school was doubled, contributions increased four-fold and his salary was twice increased.

In February, 1897, he accepted the unanimous call of the First Baptist Church, Shelby, N. C. In April of the same year he made a flying trip to Mansfield, returning to Shelby, with his wife, nee Miss Margie Cunningham. She has proved a helpmeet to him, and is beloved in Shelby as a devoted church worker, a talented pianiste, and an enthusiastic member of the Daughters of the Confederacy.

During his pastorate in Shelby there were 200 additions to the church and contributions to benevolences doubled. The Sunday school grew from 140 to 300. A handsome chapel was built and the congregations are the largest in its history. He has also been very successful in evangelistic work.

Mrs. Treadway did not accompany her husband to Montgomery. She will remain in North Carolina some time visiting friends. O. F. Gregory.

A Great Sunday School Institute.

Bro. B. W. Spillman, the Field Secretary of the Sunday School Board in Nashville, will give to Alabama the time from March 3d to 8th.

After consultation, it was deemed best to put in all the time at one place. Birmingham has been selected. The meeting will begin Tuesday night, March 3d. The building, where the meetings will be held, will be announced later. An attractive program will be arranged.

Brother Spillman will be assisted by Prof. L. P. Leavell from Mississippi, and other well equipped workers and speakers.

The Birmingham brethren will entertain all who come. They should write at once to Rev. A. C. Davidson. We should have 200 preachers and Sunday school workers present.

I regard this as a rare opportunity;

every one who can should embrace it. I hope the pastors will encourage their teachers to attend. Here are some of the topics which will be discussed:

- "Marks of a well-organized Sunday School."
 - "The Sunday School and the Kingdom of God."
 - "How to Fill the Sunday School."
 - "Classification and Promotion."
 - "How to Prepare Next Sunday's Lesson."
 - "The Art of Teaching."
 - "The Sunday School and Present Day Problems."
- If we want a great quickening of interest in the Sunday Schools of the State, we will give our prayers and our time to these meetings.
- Brother, send at once your name and the names of your teachers, who will attend, to Dr. Davidson. W. B. C.

From Dr. Montague.

To the Baptists of Alabama:

If the sum (\$6,000), or a large portion thereof, promised at New Decatur to Howard College, shall be paid, we shall at the next meeting of our trustees, in May, be able to provide for expansion in our faculty. Such development will make our college much stronger. It will be the first of the series of improvements by means of which we expect to make our institution one of the most progressive and one of the greatest colleges in our land. Do we seriously purpose to accomplish that result? If so, my brethren and sisters, let us pay the six thousand dollars, and let us pay it before May.

The trustees, the faculty, and—pardon me—I, "mean business." We intend, with God's blessing and your aid, to make Howard College a stronger factor for our denominational interests, for the welfare of the young manhood of the South, than it has ever been. We can do it, we will do it, if you will stand by us.

We do not expect to improve on scores and scores of the men whom the Howard has sent out to serve God and to bless the world, such men as Hawthorne, Sampey, Hubbard, Dill, Hale, Giles, Dawson, Hamner, Rushton, and very many like them. But we earnestly desire to place the stamp of our college on more such men; to give the best in arts and sciences; to live up to the vast opportunities of our day and time.

Brethren, I am not here to proffer unsolicited counsel or to pose as an adviser of the churches, but I came to this great State (and I thank God that I did come) to labor as your brother, as your fellow-toiler for education and for the Master. As a servant of our de-

nomination, let me urge you, who have not yet given to Howard College, to give now! let me beg you, who sent around a hat and got \$5.00, to fix upon a Howard Day, to plan for it, to arrange before who will give \$25, \$10, \$5, \$2, \$1, and to forget all about that \$5 collection in a gift of \$50 or \$75; let me beseech you, who agreed to pay a sum worthy of the cause, worthy of yourselves, to pay it before Feb. 15th.

If we would carry out the great plans which the trustees have in mind we must give the six thousand dollars. What is this sum, when we think of our number, 140,000 Baptists? And yet how much it will mean for our college! In the name of the blessed dead, who labored and prayed for Howard College; in the name of the splendid alumni, whose lives have given evidence and to-day give evidence, of the worth of our college; in the name of our beloved secretary, Dr. Crumpton, who with zeal and wisdom works for the Howard; in the name of the gifted and faithful men who constitute the faculty and who day by day are training your boys for high service; in the name of the trustees, noble and conscientious men; in the name of Christian education. I urge you to redeem without delay the pledge of your representatives made before men and in the sight of the Lord, at our last State Convention.

Yours fraternally,

A. P. Montague.

Jan. 20, 1903.

This stirring appeal ought to arouse the Baptists of Alabama. Now is the time for us to show Dr. Montague that the Baptists of this great State "mean business." Let's make Feb. 15, 1903, a memorable Howard College Day.—Ed.

WOMAN'S WORK

Send all Communications for this Department to Mrs. D. M. Malone, East Lake, Ala.

CENTRAL COMMITTEE OF WOMAN'S MISSIONARY UNION.

- Mrs. L. F. Stratton 1705 12th Avenue..... South Birmingham
- Mrs. N. A. Barrett..... East Lake
- Mrs. T. A. Hamilton..... Birmingham
- Mrs. D. M. Malone..... East Lake
- Mrs. G. M. Morrow..... Birmingham

Letters from Sunbeams.

My Dear Mrs. Hamilton: Your letter of Nov. 28th to Miss Stone has been turned over to me as corresponding secretary of the Ann Hasseltine Society. I enclose a clipping from the Judson catalogue of 1901-'02 which will give you in condensed form a better idea of the purpose and aim of the Society than I could do perhaps. It has been within only the past few years that the funds have been applied to the support of a little Chinese girl; previous to that time they were given to the cause of missions in general. I hope that we do not by this appropriation of funds to a specific enterprise forfeit our claim to membership in the Mission Union.

Our Society is growing in membership and in strength. We are, just now, preparing to send a box to a frontier missionary. In January we hope to have the rare privilege of a course of lectures along missionary lines by Dr. Carver of the Seminary. We should be very grateful to you for any word of encouragement which might be in your heart to send us.

Sincerely,
Anne K. Stakely.

Cor. Sec. Ann Hasseltine Society, Judson Institute.

Many thanks for your charming letter. I am sure the clipping you send will be read with great interest. What a world of good the great old Judson is doing.

ANN HASSELTINE SOCIETY.

There is in the school an active missionary society, organized two years after the founding of the Judson, which has a two-fold object: The furtherance of missionary zeal among the pupils, and the support of a little Chinese girl who has been renamed Ann Hasseltine Judson. The little girl is directly under the care of Miss Willie Kelly, and is being fitted to make known the good tidings of the gospel to her own people. The membership of the Society has been one of the largest in its history, and its meetings have been characterized by spiritual fervor and earnestness. It is the purpose of the members to pursue during the session 1902-1903 a regular course of missionary study. During the past session the Society contributed about \$100 to Foreign Missions.

Pratt City, Ala., Jan. 5, 1903.

My Dear Mrs. Hamilton: Enclosed you will find the quarterly report of our Sunbeam Society. It is not as good a report as we would like, but it is due to my own inability to meet with them regularly. We hope to do better this quarter. I wish I could find a leader for them who has more time to devote to that particular work than I have.

Wishing you a most happy and successful New Year, I am,

Most cordially,

Mrs. J. F. Watson.

There is no one who can take your

place, dear sister. I hope you will still give the Sunbeams your valuable time.

New Decatur, Ala., Nov. 18, 1902.

My Dear Mrs. Hamilton: At last I have succeeded in organizing a Sunbeam Band. We have forty-four; do you not think this splendid? They are such bright, happy, sweet-faced children. I have as a helper Mrs. C. C. Yancey, who has just come to us from Louisville and who has worked with children quite extensively. I feel that the Lord sent her to me; then, too, I have a young lady who is a consecrated member of our church. I hope to be able with the help of Mrs. Yancey to train her to fill my place. It seems that God is giving us more now than we are able to bear. I am completely over-joyed.

Please send me programs, and all the help and suggestions you can. We want you to visit us some day, and I think my children would be inspired by a letter from you. Pray for us.

Yours for service,

Mrs. A. G. Spinks.

My heart sings with yours over all these good things from the Lord. What great things you will be able to do for Him this year!

Sulligent, Ala., Nov. 15, 1902.

My Dear Mrs. Hamilton: While waiting for the Sunbeams to gather, I will write you a few lines, and send this report of our organization. The literature came on time. I am much obliged. I certainly appreciated your sweet words of sympathy and encouragement. The children as well as myself are very anxious to know you in person. I told them we would try to get you to visit us up here some time and they were delighted at the idea. I will write you from time to time of our work. We won't be able to contribute very liberally at first, but I will try to educate the children in giving while we study together the work of our denomination. I told them they could bring a penny as dues each meeting. Our people up here are not accustomed to giving systematically, but I am happy to see the parents encourage the children in the Society work. Yours with love,

Mrs. J. E. Barnes.

Wherever you go the "desert blossoms as the rose" It would be great gain to get such pastors' wives on a circuit!

Simpson, Ala., Dec. 12, 1902.

My Dear Mrs. Hamilton: I have had the malarial fever. I was taken with a chill at school Nov. 16th. I was in bed three weeks. I have started to school, two and one-half miles from home to Dr. Shackelford. Our Sunbeams did not meet today, but will meet next Saturday evening if the weather is suitable. I am going to try to get some money for the Christmas offering. We

cannot make much, but I will do my best to get all I can.

Your Sunbeam,
Jimmie Stockton.

I am so sorry you have been ill, dear child, but am glad you are well again. Write me about the Sunbeam Band again.

Red Level, Ala., Dec. 5, 1902.

My Dear Sunbeam Mother: Mrs. Hamilton, it is the greatest pleasure of my life to write you a few lines. I am a little Sunbeam. I wish you would come to our Sunday school some Sunday. I hope to receive a long, kind little letter from you. I like to be a little Sunbeam. Mrs. Hamilton, please excuse me for not writing more this time for I haven't time to write much today. Our preacher stayed with us today. He said he wished he could meet with you and talk with you some. Well, I will close for this time. Write soon, dear friend, to your little Sunbeam.

Savannah Chance.

I remember with great pleasure the Sunbeams of Red Level and my visit to them.

Red Level, Ala.

My Dear Sunbeam Mother: I today seat myself to write you a few lines. I am ashamed that I haven't written to you before now. We are going to move to Mobile, and I will write to you when I get to Mobile and I hope to receive a long letter from you. I will close for this time, hoping to hear from you at once. I remain as ever,

Your dear little Sunbeam,

Della Martin.

Selma, Ala., Jan. 7, 1903.

Dear Mrs. Hamilton: I write again to let you know how nicely our Sunbeams are doing. We thank you so much for the nice profitable literature you sent. The Sunbeams with the remaining Sunday school scholars gave a splendid entertainment Christmas night. A tree was planted and old "Santa" remembered each member. We had quite a joyful time. On last Sunday evening we had our missionary meeting. China, of course, was our subject. There were twenty members present, and I do wish you had been present also. The program was very interesting. There were two splendid papers read on the country of China, and a sketch of the life to date, of our dear Miss Kelly, the Christmas offering was made, which amounted to \$1.50 which I enclose to you. We would love to have made it more, and trust to send more at an early date.

Write to us when you can spare a moment, we all love you, and do wish it was so we could know you personally. Good-bye. With our love.

Yours most sincerely in the work,

Frank T. Turner.

I wish indeed I might have been with you on this delightful occasion and I hope we shall meet "face to face" some time soon.

Andalusia, Ala., Dec. 5, 1902.

My Dear Mrs. Hamilton: The mite boxes have been received and given to the Sunbeams. Miss Martha Riley is the leader. Mrs. Laurence meets with them regularly to assist Miss Martha. I believe the result of your work will be a revival of missions all over the State. May God richly bless you in the work you are doing, in everything you undertake.

Sincerely yours,

Mrs. Julia W. Price.

This is the good word from a Judson girl. God bless them all.

Northport, Ala., Dec. 23, 1902.

My Dear Mrs. Hamilton: We organized a Sunbeam Band here Sunday afternoon. We opened our band with twenty-two members. We want you to send us forty cards with Miss Willie Kelly's picture on it. Mrs. Magill is the leader of our band. We want you also to send us some literature. Well, it is nearly Christmas. This year has gone so fast to me. I wish you a merry, merry Christmas and a happy, happy New Year. Your little girlie,

Emma Ray.

I am rejoicing that you have had your heart's wish granted, in seeing a Sunbeam Band organized at Northport. Now, work for it, with all your strength.

Whistler, Ala., Nov. 18, 1902.

Mrs. Hamilton: I enclose report of Sunbeam Band of Whistler with the success we have made; it promises to be very interesting. I wish you would send us some literature for the purpose.

Very respectfully,

M. E. Hatfield.

I was sure you would have a Sunbeam Band in your church when your pastor carried off one of my Sunbeam girls to live in your parsonage. I wish you all great success.

The first Christmas offering comes from Athens Sunbeams. They are a noble band of workers.

North Birmingham, Ala., Jan. 5, 1903.

Dear Mrs. Hamilton: It gives me pleasure to inform you that we have organized a Sunbeam Society at the North Birmingham Baptist Church. The following officers were elected: President, Mrs. Everett; Leader, Mrs. Bruce; Secretary, Ethel Everett; Treasurer, Paul Greene; Organist, Katie Greene. We have thirty-three members to begin with, and hope to do a great work for the cause of our Redeemer in the year 1903. Yours truly,

Katie Greene.

Bless your dear little hearts. Won't you invite me out to see you some time? I am so proud of you that I am "walking tip-toe."

Mail Order Business.

Birmingham is fast becoming metropolitan in its ways for the F. N. Andrews Co. have just opened in the Steiner Building a mail order business, and propose to shop for those living in the country, towns and smaller villages on a close margin. They will buy anything from a paper of pins to a piano, giving the customer the benefit of the lowest cash price. They do not represent any one store but buy where they can get the best values. It is just like your coming to Birmingham to shop without having to spend your money for railroad fare. We consider them perfectly reliable.

"START YOUR BOY RIGHT."

Send him to us—let us give him a thorough business training, thereby opening to him every avenue of success through life. A postal will bring to you a copy of our annual catalogue. Write for it.

BIRMINGHAM BUSINESS COLLEGE,

W. J. WHEELER, President.

1907-1917, 1st Ave., B'ham, Ala.

About Men, Women and Things.

Birmingham Notes.

At East Lake, Pastor Shelborne received five by letter, and had a good day.

Rev. W. M. Blackwelder had a fine day at Woodlawn and received one for baptism.

At Wylam Brother O'Hara received six by letter. They also have a fine prayer-meeting.

Rev. A. F. Loftin, pastor at Adamsville, gives an encouraging report of the work there.

Rev. L. T. Reeves, pastor at East Birmingham, report progress and two received by letter.

Brother Bradley had two overflowing congregations at Avondale. Has re-organized his B. Y. P. U.

The General Conference of all ministers of the district meets next Monday at the First Methodist Church.

Bro. W. Y. Browning of Irondale, is now a constant attendant at the Conference and always has cheery reports.

Fountain Heights Church had two interesting services Sunday and reports progress. The Young Peoples' Union is doing well.

A big Baptist Rally is talked of for this district in the near future and is in the hands of a committee to make the arrangements.

Dr. H. G. Sellers was ordained as deacon in the West End Church. Pastor J. O. Colley was assisted by Brother Blackwelder.

The work at Powderly is improving. The prayer-meeting very good and well attended by young people. Bro. J. G. Murphy assisted down there.

The Ministers' Conference of the Birmingham District, had a well attended and interesting meeting this Monday in the parlors of the First Baptist Church.

Bro. J. M. McCord was at Union Church at Lipscomb where he had fine congregations. Received two by letter, and re-organized the B. Y. P. U., and now has a good prayer-meeting.

Rev. H. M. Provence of Ensley, is in fine spirits over the growth and enthusiasm in all the departments of his church. Started a normal class taught by Prof. Bowen.

Bro. Walter S. Brown, the superintendent of missions, wants all the pastors to tell their people about the Church Extension Society, and its work and also help him to raise some money for it by March.

A committee of ladies, beginning the first week in February, will canvass the city in the interest of the Hillman Hospital. It is hoped that every man in Birmingham will at least give one dollar to this worthy enterprise.

Pastor Thompson of Bessemer, continues to preach to an overflowing house. His prayer-meetings are also good. The prayer-meeting is always a thermometer of the spiritual condition of a church. He received one for baptism.

All were glad to see Bro. J. G. Lowery in the Conference again after his sick spell of two weeks. He reported a good day with his new church in North Birmingham. They are spiritually on a high plane. Received three by letter and one for baptism. The new building is coming, will begin this week raising the frame work.

Dr. A. J. Dickinson, from the account given by a good brother, is surely giving his large congregations some good wholesome spiritual food which accounts for the growth at the old First Church. We all rejoice in its success.

Dr. A. C. Davidson gave an unusually interesting outline of his thoughts on the increase of crime in this country during the last thirty or forty years. It was provoked by something on that line as presented to Congress by Dr. McDonald.

Pastor J. F. Watson had an unusually good day at Pratt City Church. He presented State Missions and Church Extension in this district. They gave him \$50 for missions. Three joined by letter. The real mission churches always grow.

Dr. Davidson reports growth and a fine spirit in the South Side Sunday school. Three received by letter. The new addition to the building is progressing in fine shape. They hope to have it done by the meeting of the B. Y. P. U. State Convention in April.

Let all the Sunday school teachers begin to make their arrangements for the five days Institute, from Feb. 3d to 8th, conducted by Dr. Stillman, the peerless Sunday school lecturer of the South. Trained teachers is what all our Sunday schools need more of than any other one thing.

The Church Extension Society of the Birmingham Baptist Association, is constantly pushing its work and all that has been done heretofore is bearing rich fruit. It is now handicapped only by the lack of funds for pushing to completion some of its undertakings and to pay a small debt a resolution was passed by the Association to raise \$1,000 for this work in the district and to place it upon the apportionment list.

Montgomery Notes.

The City Council of Montgomery has instructed the Mayor to find out if the property of the First Baptist Church can be bought, and if so at what price.

Pastor Mosely of Evergreen was here looking after the protection of the Orphanage from the threatened encroachment of the saloon powers. In this effort he will surely have the prayers and moral support of the 137,000 white Baptists of Alabama.

The inauguration of Governor Jelks on last Monday brought many visiting Baptists to the city. Among them was Dr. M. B. Wharton of Eufaula, who has many friends and admirers in Montgomery, and they vied with each other in attentions shown to Dr. W. and his wife. It was a graceful thing in Gov. Jelks to invite the pastor of his home church to offer the prayer on the occasion of his inauguration.

A bill has been introduced by Representative Goodwyn of Montgomery, having in view the condemnation of the south side of Capitol Square, bounded by Bainbridge, Washington, and Union Streets, and the erection thereon of buildings for the use of State offices, and possibly of a mansion for the Governor. As Adams Street Church is located on the next square, south, we have a lively interest in the success of this bill, and devoutly hope it will become a law.

O. F. G.

Ten Minutes with Our Baptist Editors.

The Word and Way says: The Southern and Alabama Baptist of Jan. 7th, presents the faces of two brethren who have been added to the editorial staff. J. W. Hamner becomes corresponding editor, and S. O. Y. Ray field editor. Our Alabama contemporary is improving. It has our best wishes.

We are glad they failed to comment on the third face which appeared in that issue in an "enlarged size." After Brother Bailey's comments to use a Chinese expression to save "our face" we had to turn it to the wall. We thank the Word and Way for their kind expressions and wish it to know that we read it weekly with great profit and pleasure.

The Religious Herald says: "Dr. A. P. Montague makes us a little envious of the Southern and Alabama Baptist by his very readable and interesting papers on 'Men in Washington.' However, we plead in extenuation of our fault the Scripture which bids us covet earnestly the best gifts."

The President of Howard College is not only a scholar, and an orator, but he is a man of fine literary gifts and we Alabamians ought to honor him and stand by him. We consider his papers on "Men in Washington" to be among the best articles appearing in any of our denominational papers.

The Christian Index says: Brethren J. W. Hamner and S. O. Y. Ray will be the field workers for the Alabama Baptist in 1903. They ought to bring in hundreds of new subscriptions and thousands of renewals, and these will be needed if Editor Barnett continues to give Alabama Baptists a good sixteen-page paper.

When we had Dr. Provence as Associate Editor we had time to call our field representatives, Rev. S. O. Y. Ray "Alphabet" Ray, because of his many initials, but when we took all of the editorial work on our hands we had to further economize and to make it short, we dubbed him X-Ray. We found out that if we continued to give the Baptists of Alabama a sixteen page illustrated paper in these days of evasions and prolific excuses it would take an X-Ray to search out the hearts and pockets of the wary subscriber, so we got us one and he can't be borrowed, or bought. We started to say that when the X-Ray failed then we used our Hamner, but if we had written it Hamner some one would have said what a bad pun. We just did stop in time.

Brother Bailey, the editor of the Baptist, says: "We found another preacher pulling away at the little end of his cigar stump the other day; and his face showed that his conscience was not letting him have perfect rest on the subject. He would greatly enjoy seeing somebody take up the matter in defense of those who smoke. All jokes aside, it does look bad to see our preachers, using tobacco."

We judge that our brother does not touch the "filthy weed," neither do we, but every preacher friend we see smoking has a look of such perfect peace and rest as the smoke curls upward that they tempt us to go off and get a box and go to "pulling away." We wish they wouldn't look so happy, for really they ought not to do it. We have told some

so, but they don't quit, neither did they thank us and some even went so far as to blow smoke in our face.

We believe we have the best pair of editorial shears in the South. We paid \$2 in trade for them. They are long enough to clip a column at a time, yet well adapted to cutting out the shortest paragraphs. This is to serve notice on Drs. Bell, Cranfill, Eaton, Folk, Pitt, Prestridge, Thomas, and the many other bright editors in the Southern Baptist Convention, that it would be well for them to keep an eye on us whenever they write anything specially good, for it will be carved out and served up to our Alabama Baptists.—Alabama Baptist. As one of the editors mentioned above, we accept the notice served, and only hope that we shall be able to write some things that Brother Barnett will think worth giving to his readers. We are sure that among all the editors mentioned, he can find much which he can serve up to his readers, to their edification.—Index.

We are almost ashamed to confess just how much thunder we steal from the Index.

The Baptist and Reflector gives over a column to a very doleful, even soul-harrowing dream, by Dr. A. J. Holt of Texas, concerning Editor E. E. Folk. Folk had died suddenly—"crushed," and when the doctors made an autopsy, it was found that certain stones lay on and about his heart. Three of these are named—"Neglect," "Misrepresentation," and "Delinquents." The last one had done the work; it lay upon his heart. "Neglect" could not hurt him much, it seems. As an editor, he could throw off "Neglect" and make people pay attention to him. "Misrepresentation" could not kill him. Editors are tough. But "Delinquents" got him. There was no throwing them off, or resisting them. They killed him. If that dream does not bring in the shekels to Brother Folk, Tennessee delinquents are hard-hearted in the extreme. It would seem that delinquents become murderers. Take care, ye Georgia delinquents.—The Index.

Brother Folk, want to tell you that we are not so easily slain. If "delinquents" could have killed us we would have been "deader than a door nail" long ago though we had been possessed of more lives than is generally credited to cats.

"We wish to have an earnest word with our friends. They see for themselves how, week by week, we are putting our very souls into the effort to make the Religious Herald interesting to our readers and valuable to the cause of Christ. We spare neither labor, pains, nor money to make the Herald serviceable and acceptable to our people. We believe—and our readers, as far as we have heard from them, cordially share our faith—that the wider circulation of the Religious Herald will help every good cause, and particularly every Baptist interest. If we did not have this confidence, we should at once hand over to others the work in which we are engaged and seek for ourselves some other vocation."

Just so, Brother Pitt. We thank you for these words. You are doing for the dear old Herald what we are trying to do for the Alabama Baptist.

OUR SERMON.

Rev. J. B. Hawthorne, D.D.

"Preach the Word."

In the presence of a great congregation which entirely filled the house, the Rev. Dr. J. B. Hawthorne, pastor of the Grove Avenue Baptist Church, yesterday morning preached upon "The Function of the Pulpit," a sermon in the nature of a reply to certain Richmond ministers and newspapers that have recently given adverse criticism to the discussion of "Current Events" from the pulpit.—Evening Leader.

His text was 2 Timothy, iv, 2: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort." He said in part:

EXPOUND THE WORD.

"This is a part of the Apostle Paul's solemn charge to Timothy, a young preacher of the gospel. By 'the word' Paul means the whole system of Divine truth embodied in the Hebrew Scriptures and taught by Jesus Christ and His apostles. The Bible, as we have it to-day, is 'the word.' The function of the Christian ministry is to expound every part of it and to lay upon the consciences of men the obligation to conform to its requirements. The minister who ignores any element of the Divine Book is unfaithful to his commission.

"The greater part of the Bible is ethical teaching. The moral law—the infallible standard of personal righteousness—is epitomized in the Ten Commandments; but from Genesis to Revelation the Scriptures abound in repetitions and illustrations of that law. If the Christian ministry may innocently ignore the ethical elements of the inspired Word, how strange that God has given them the largest place in the sacred volume.

"The morality of the Bible must not be considered as a system of truth complete in itself. It must be viewed and taught in its relations to the great doctrine of 'Christ and Him crucified.' The moral precepts of the sacred Scriptures derive their highest significance, solemnity, authority and power from the Incarnation, crucifixion and resurrection of Jesus Christ. Sin is the transgression of the moral law, and men do not comprehend and realize the turpitude of sin until they see God's estimate of the holiness and majesty of the law revealed in the sacrificial death of His only begotten Son. The crucifixion of Jesus Christ is the centre of the great system of Divine truth, and no ethical teaching is effective which is not inspired by a contemplation of the sublime tragedy of the cross.

"Here, then, is the function of the man who is divinely commissioned to the work of the Christian ministry. He must preach 'the word,' which comprehends all that was revealed by patriarchs, prophets and apostles and all that Jesus was, did, said and suffered. This word must be preached by him 'in season and out of season.' His whole life must be devoted to this work. He must preach not only on the Lord's Day and in places ceremonially set apart for religious instruction and worship, but whenever and wherever he has opportunities to communicate with men; and his preaching must include reproof, rebuke and exhortation.

A STRANGE FACT.

After expounding at length the doctrine of his text, Dr. Hawthorne said:

"It is to me a mysterious fact that there are so many intelligent laymen in our churches, and even some ministers, who do not believe that morality is an element of the Gospel and who regard me as disloyal to my commission when I stand in the pulpit and rebuke vice and crime and exhort men to be pure and honest in business and politics. There are such ministers in our own community. I do not discredit their sincerity and piety. I respect and honor them. I only deplore the mischievous error to which they are clinging. They have rebuked me and others for discussing in the pulpit what they call "current topics." I have discussed no topic which did not involve the great fundamental principles of the Christian religion and the present and eternal welfare of mankind. I have discussed the iniquities of modern politics, the wrongs and frauds of modern commercial life, and the degradation and wretchedness traceable to brothels, bar-rooms, and gambling houses. If this is a misuse of the pulpit, I am guilty. I shall go to my grave guilty. I will never repent of holding up before men the divine standard of moral rectitude and of rebuking uncleanness and wickedness.

"I have never brought into the pulpit any theme that was incompatible with the sacred and exalted mission of the Christian ministry. For that class of preachers who advertise sermons on 'Fish Stories,' and 'Ecclesiastical 'Short-horn Deacons,' 'Red Noses,' 'Jumpingjacks,' I have an incurable contempt.

WARRANTED BY SCRIPTURE.

"For the discussion of existing social and political evils and the application of Gospel ethics to secular affairs we are warranted by the plainest teaching of the Scriptures and the example of the wisest, greatest, and best men of the ministry in every age."

From this point Dr. Hawthorne proceeded to support his conception of the function of the pulpit by referring to the utterances and conduct of illustrious men in the ministry. He said:

"I suppose that my ministerial and newspaper critics will not discredit the example of the prophet Isaiah. Surely they have not forgotten his utterances concerning the political and social evils of the time immediately succeeding the 'Ninevite Invasion of Palestine.' Seeing the people stricken with judicial blindness, given to idolatry and immersed in the filth of vice he clothed himself in sackcloth, and with a zeal which foreshadowed the ministry of John the Baptist, uttered messages of solemn warning and reprobation. He denounced all classes alike. His sarcastic treatment of women for their love of dress, their worldliness, their waste of life in pursuing the fleeting vanities of the world, has scarcely a parallel in religious literature. Fearful was his arraignment of corrupt judges, usurers, drunkards, gluttons, time-serving priests, and sanctimonious hypocrites. His object in discussing such themes and denouncing such offenses against God was to bring the people to repentance. His ministry was divinely inspired and directed, and therefore his methods were wise and righteous. It is generally supposed that after fifty years of faithful preaching he was put to death. Alas! It is the fate of true

prophets, in all ages, to be stoned when they antagonize popular sentiment and vices.

JEREMIAH, JOHN THE BAPTIST, AND PAUL.

"The prophet Jeremiah preached on 'current topics.' He began his ministry at a time of shameful political social and religious degeneracy. There had been a succession of wicked and godless kings in Jerusalem. Drunkenness, harlotry, and idolatry were almost universal. The preachers of that time, like many of the present day, fawned on the rich and powerful and sought their favor by 'prophesying smooth things.' They were to Jerusalem what the Sophists were to Athens when Demosthenes thundered his disregarded warnings. Surely my critics will not say that Jeremiah misused the pulpit by anathematizing this condition of things.

"John the Baptist preached upon a current topic and a very sensational one when he denounced Herod for his unrighteous alliance with his own brother's wife. He was sent of God to herald the advent of Messiah and to 'make ready a people for the Lord.' He performed this mission, not only by telling his congregations that one should come after him who would baptize them with the Holy Ghost and with fire, but by indicting them for their sins, vices and crimes. There is nothing in the history of preaching more special, pointed and sensational than his sermon to the Pharisees, whose vices he denounced and whose shams and hypocricies he unveiled. If John the Baptist were alive today, and should come to Richmond, would my ministerial critics invite him to their pulpits? They could not do it without convicting themselves of the grossest inconsistency.

"All of us must bow to the example of Him who 'spoke as never man spoke.' He was the model preacher. All must admit that his methods were infallible. Did He discuss moral principles and apply them to existing social conditions? Did He locate sin and rebuke it? Was His ministry ever sensational? What have my prudish critics to say of His utterances when the Pharisees dragged a dissolute woman into His presence and asked if she should be stoned according to their law and tradition? Were ever men smitten with more blistering sarcasm? What have these dainty conservatives of the modern pulpit to say of this preacher, when He confronted the money-changers in the Temple and said: 'My house shall be called the house of prayer, but ye have made it a den of thieves?'

"Have the preachers and newspapers who have condemned me for declaiming against the vices of this city, forgotten Paul's indictment of the Corinthians, Ephesians and Galatians? I have never approximated the realism of his descriptions of vice, nor the bitterness of his epithets and the wrathfulness of his denunciation.

OTHERS WHO WERE "SENSATIONAL."

"Did Chrysostom the golden-mouthed preacher of Antioch, discuss current topics? Did he expound and apply the ethics of the Gospel? Was he sensational when, from his pulpit he unveiled the iniquities of the emperor and the empress and the licentiousness of the priesthood? What a startling realism in his pictures of political corruption and social uncleanness.

"Did Savonarola measure men, cus-

toms and institutions by the moral law of God? Did he discuss the vices of the people, the corruptions of the clergy and the crimes of the court? Did he ventilate social conditions? Did he deal with current topics? Was he sensational? He debated every political measure which involved a moral principle. He fulminated his displeasure against luxury, extravagance, ostentatious living, and unseemly dress in the house of God. Bad men found no favor in his eyes, and their crimes and hypocricies were exposed to public gaze. He invoked the Lord to take the church out of the hands of the devil. He pictured the sins of Florence and predicted the judgment of God upon her. He fastened his burning eyes upon his hearers who listened with breathless attention. He made them feel that they were in the very jaws of destruction and that there was no hope but in immediate repentance. He told the priests who were wont to flatter corrupt men and who admitted to the holy sacrament every sort of moral leper, that they were treading a prim-rose path to an everlasting bonfire. Was he sensational? How could a man of such conviction, of such lofty and holy purposes, of such divine illuminations, speak in the midst of such conditions without making a sensation. If that old Florentine reformer should emerge from his tomb and come to Richmond, would the ministers who have condemned me for supporting a reform movement in this community, invite him to their pulpits?

EXAMPLE OF JOHN KNOX AND OTHERS.

"Shall we condemn John Knox for his sermons against the sins and superstitions of the people—sermons which shook Scotland like an earthquake and precipitated the reigning queen into a spasm of fear? If that rugged old preacher of righteousness should reappear, would my fastidious critics invite him to Richmond?

"When the Huguenot preachers of France stood in their pulpits and thundered their protests against the massacre, in Paris, of sixty thousand defenseless Protestant men, women and children in a single night, did they degrade their holy calling? Were they disloyal to their holy commission? Did they ruthlessly violate the ethics of the pulpit?

"When Baptist ministers in the colony of Virginia were sent to jail and to the whipping post for preaching the Gospel 'without the license of the king,' religious liberty was the most sensational of all 'current topics.' Did the colonial preachers 'misuse the pulpit' in protesting against the despotism of the Established Church, and in advocating the sacred rights of conscience? Does a minister of our day degrade the pulpit when he protests against governmental patronage of religion? What law of ministerial ethics forbids him to expound those pregnant words of Christ to Pilate—'My kingdom is not of this world?'

PRAISE FOR BISHOP.

"Bishop Potter, of New York, easily ranks first in the ministry of American Episcopalians. No man in our day has studied with more care the duty of the Christian ministry in its relations to industrial, social and economic questions. 'There are still men in holy orders who believe that my presence here is a grave misuse if not a dangerous perversion of the function of my spiritual office. There are still men and

women everywhere who call themselves religious, who do not hesitate to maintain that religion has nothing whatever to do with the social conditions of human life. Since this is so, I must face all that confronts me in social, economic and industrial problems and show that religion has warrant for being concerned with them, and that in the great task of their solution we may not, must not, withhold our hands. This task sends us to the feet of Jesus Christ. He is our master and we are His pupils. He preached on these questions. It is the story of His life and teachings that gives us warrant for concerning ourselves with them.

"Christianity in its entirety covers all human relations, ills, problems and needs. Its purpose is to leaven all thought with the thought of God, all love with the love of God, all labor with the law of God, so that organized society shall become the incarnation of a regenerated humanity and the realization of our sweet dream of universal

brotherhood. But Christianity will not accomplish this sublime purpose unless those who are commissioned to proclaim its truths expound and magnify every element of it.

NO APOLOGY TO OFFER.

"For having attempted through a public ministry of nearly forty-five years to declare 'the whole counsel of God,' and to assert the supremacy of his revealed law in all the relations and affairs of human life, I have no apology to offer to my Richmond critics. Paul, who was charged with civil offenses, appealed his case from the court of a provincial governor to that of the Roman Emperor. The offense with which I am indicted is not civil, but religious, and from the judgment of my ministerial and newspaper censors I appeal to the God of heaven, and await His decision in that day when all secrets shall be revealed and when divine justice shall 'discrown the wrong and diadem the right.'"

Bro. Crumpton's Trip Notes.

In the early days of Blocton, I visited the place a time or two until a church was organized. How things have changed since then! The town is hard to locate exactly because it is so scattered through the woods and over the hills. We have three or four Baptist churches here. The first has Bro. W. W. Lee as pastor and he is much loved by his people. He lives in the neat little pastor's home and gives the church two Sundays, preaching at Centreville, fifteen miles away, the other half of his time. From what I could gather, it is probable this church will want all his time another year.

Brother J. B. Davie is the Superintendent of the most enthusiastic Sunday school in all this region. Mt. Carmel is the name of the church in the out-skirts of the town—really it is a country church. I doubt if there are many country churches in the State with a larger membership. A Baptist Rally was advertised for that place, but the "Rally" did not materialize for the want of Baptists. However, the few who were there seemed to enjoy much what the two preachers said. Certain I am, the two preachers greatly enjoyed the magnificent spread the ladies prepared at noon. Brother Wooly, one of our ministerial students at the Howard, is the pastor, coming one Sunday in the month. These new churches are in the new Bibb County Association and Brother Lee, with other brethren, is ambitious to lead them into fields of great usefulness. If the pastors will lay hold, it will become a live Missionary body.

The first church at Blocton has made a noble start along the lines of systematic giving. The Sunday school and church, with consecrated superintendent and pastor are going to be a surprise to themselves.

THE BLACK DIAMOND FIELD finds its center about Blocton. Coal by the train loads is shooting out from here to the ends of the world. What tales these black rocks could tell, if they could talk! Probably the sweetest, gladdest time they have ever known, if they had hearts to feel, would be these January days, when the poor, starving, shivering multitudes in the North sing their praises, as they warm back to life

their benumbed limbs. For long centuries they have been a part of God's hidden treasures. How dark, how lonely, and how useless they seemed to themselves; but at the proper time—God's time—He allowed their discovery, and now they go forth to bless mankind. What lessons they teach, if we would search them out!

CHRISTMAS

was spent with a part of my children at East Lake.

The three or four days of rest brought refreshment to my spirits and I returned to the office at Montgomery to face the New Year with a braver heart.

How easy it is for people, as they grow older, to look forward to the holidays with dread. This should never be. We can renew our youth at every Christmas tide, if we will, and be all the better for the coming year. I wonder if things have changed, in the manner of observing Christmas, as much as I think.

When I was a boy the egg-nog was indispensable on Christmas mornings. Very few you would find who didn't take their drams during the holidays. It may be so now in the country—I was a country boy; but somehow I do not think it.

Thanks to the prohibition sentiment; our women, who control in the homes, do not mix the toddy and prepare the egg-nog now as formerly.

I get more

LOVE-LETTERS

than any man in Alabama. Here is one I am especially glad of. It is from a distinguished lawyer, who has a big heart that loves the Lord and His Cause.

"My Dear Brother:—

"Enclosed I send you a little Christmas remembrance. Take it and buy something for your own hard-worked, weary body. Don't give it to the "Heathen Chinese" or to State Missions or to Church. I send it to you in trust to be spent on your own comfort. You don't know how much I think of you and how your splendid work please me.

"Sincerely yours,"

The letter contained a nice little sum which I greatly appreciated of course;

but the letter and the spirit of it was worth far more to me than any sum of money. The Lord will let this brother know some day all the good that came from that thoughtful act of his.

Likes the Seminary.

At last, in the kind Providence of God, it is my privilege to sit at the feet of our great men here in the Seminary. They are truly men of God. For ten years I have lived in hope of this opportunity, and each day I grow more thankful that that hope was not in vain. Is it not a rare opportunity, even for a man of great opportunities, to sit at the feet of such men as God has placed at the head of this institution? This is surely our Southern Baptist stronghold. It is the center of Baptist learning and power—it is not more Baptist than Christian either. Within these sacred walls is set first and foremost the importance of knowing, accepting and living the word of God—all of it. Here is taught daily the need of self-denial, industry, a complete surrender of all to Christ, the mastery of self, the duty and worth of a life of holiness; and above all implicit faith in God. The school is thoroughly spiritual and devotional. How could it be otherwise when all are men called of God to the greatest work on earth? All these things ring out in every lecture—the burden of every prayer. Amid it all I am almost made to wonder at the truth of my opportunities. One year ago impossibility was written on every thing, everywhere. But where are they now? When we arrived in Louisville we were 500 miles from home, four in family, among strangers, with only \$38.00, and expecting to be gone from home eight months. And above all we are here yet. Do you know any thing to equal it? We have had a hard time, but we are here. I have begun for the full course and have no doubt as to victory. Good people at home have done much for us. We all know that men who never saw a Seminary can preach if God be with him, but I believe this is the place for our young preachers. Seminary men may fail, some do, but the lack of preparation is burdening the ministry with ministerial growlers. Some call the Seminary "the preachers' cemetery." It is blessedly true, for here the carcass of their worthlessness finds its last resting place. Send them on, brethren, the cemetery is growing daily. I hope to be able some day to influence many to come here whether they are able or not. May the Lord bless you and the paper. We did not know it was so good till we left home. Really was it?

A. O. Swindall.

REDUCED RATES TO MOBILE, PENSACOLA AND NEW ORLEANS.

ACCOUNT MARDI GRAS CELEBRATIONS.

Central of Georgia Ry. offers rate of one fare round trip to above points, tickets to be sold Feb. 17th to 23d, inclusive, and for trains scheduled to arrive at destinations during forenoon of Feb. 24th, final limit Feb. 28, 1903, except that by deposit of tickets by original purchasers with Joseph Richardson, Special Agent, not earlier than Feb. 18th, nor later than Feb. 28th, and upon payment of fee of 50 cents per ticket, at time of deposit, an extension of the final limit to a date not later than March 14, 1903, may be obtained. For further information apply to nearest ticket agent.

A Novel Honey Moon.

I served four churches last year, viz: Rehoboth in Bibb County, Rev. L. C. DeWitt of Marion, is their pastor now. I never served a church that I regretted to give up more in my twenty years work as pastor. But my rule is, "first come, first served," if I can serve at all, for the Lord knows best where He wants me to work. And as Liberty Church in Shelby County, called one month sooner than Rehoboth, I obeyed the call. Our first service this year was sweet and pleasant. I served Friendship in Perry County, and am still their pastor. Our January meeting was very interesting. We raised several dollars for the poor and sick. I have been serving Mt. Zion Church near Centreville, in Bibb County, for more than a year under an indefinite call. We are numerically small, but large in faith and works. Our January meeting was delightful. Brother Charley Snead was chosen Clerk and Brother Dave Crews, Treasurer. Sunday I preached from Prov. iii, 9-10, and took a collection for pledges made at the organization of the Bibb County Association, and it was beyond expectation. I then called for subjects of prayer and a number of young men came forward. Bro. Henly Snead who is nearly ninety years old was present, and the whole church covenanted with him to pray for them. Bathesda Church in Shelby county meets on the 4th Sunday. I have been serving them three years successfully.

And now I want to tell you of myself a little. On December 22d, last, I was married by Rev. M. V. Wilson of Jefferson County, to Miss Terrie Norwood, at Pleasant Grove Church in Tuscaloosa County. Quite a crowd of friends and relatives were present and congratulated us warmly. We spent our honey-moon in the following novel way, for I took my bride with me to all my churches and visited as many of the members as possible. We were royally entertained everywhere we went. The good people of Mt. Zion have helped me nobly. I have not missed a service while building and getting married, and yet I have traveled over 300 miles each month. To God be all the praise,

James D. Martin.

The State Mission Appeal.

"Two thousand dollars in January" was the appeal. January is gone. I am anxiously singing: "What will the harvest be?"

I have heard of several pastors who put off the State Mission collection until February. We have made our appropriations on the basis of \$12,000. Six of the best months are behind us and the receipts for State Missions, up to Jan. 1st, were \$5,812.42.

Here are a few of the responses for January. St. Francis Street, Mobile, \$500; Brewton, \$100; Brother Marbury, Bozeman Church, \$100; East Lake, \$61.50; Parker Memorial, Anniston, \$50; Clayton Street, Montgomery, \$27.10; First Church, Selma, \$133.65; Evergreen, \$24.30; Tuscaloosa, \$50; Woodlawn, \$20; Union, Mobile county, \$25.00, and the Regulars are here as usual from \$1 up to \$10 or \$15.

I am not discouraged brethren, but very anxious. Let me hear from you at once.

W. B. Crumpton.

For LaGrippe and Influenza use CHENEY'S EXPECTORANT.

THE EDITORIAL PAGE.

Does Prohibition Prohibit?

The following editorial paragraph which appeared in the issue of Jan. 7th, has been misread and misinterpreted by many of our good friends:

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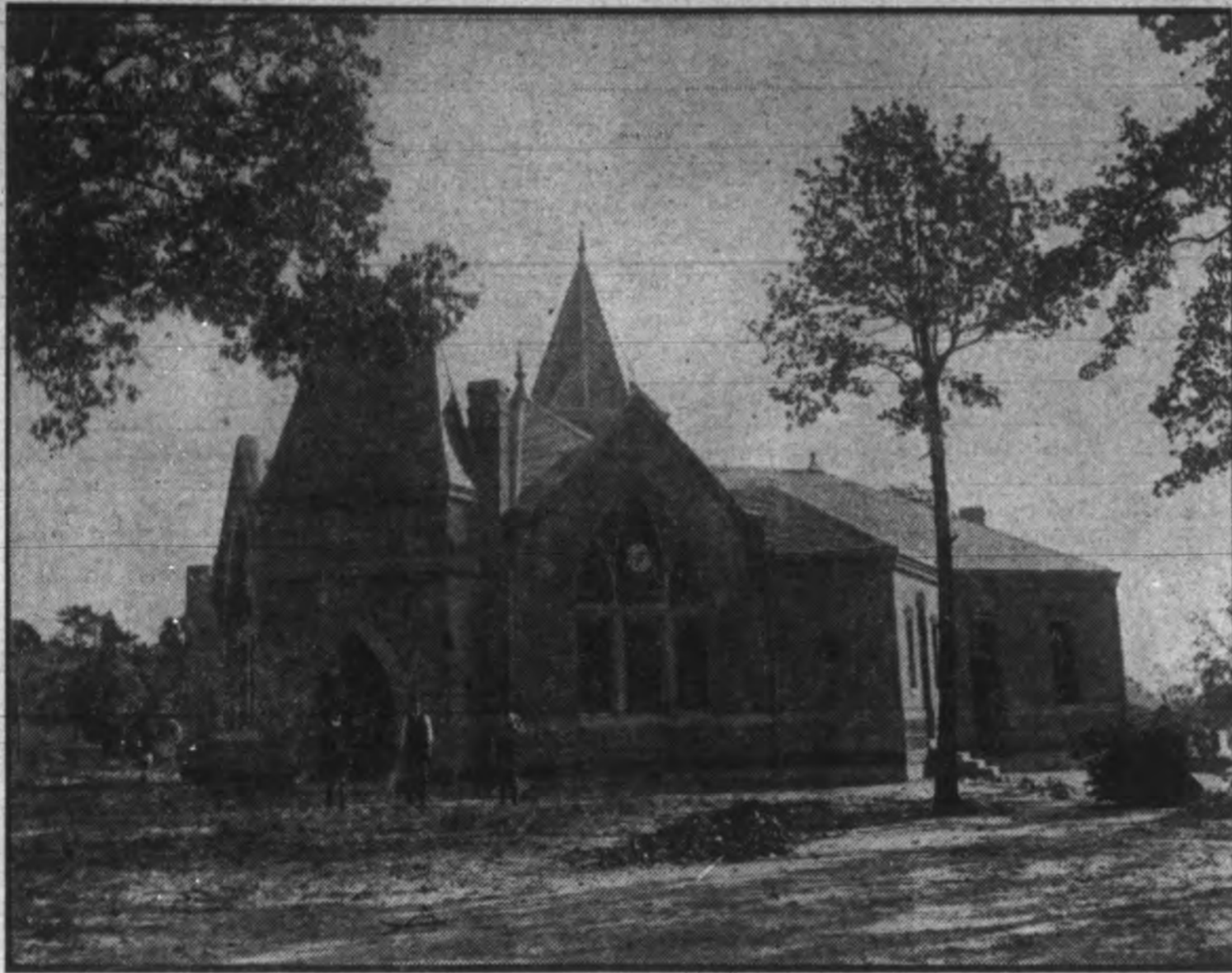
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What shall be the account of the givers? How many shepherds of God's flock will with gladness close this year of earnest effort to lead His people into living fellowship with those who are really trying to obey their Lord and Master? What part shall each of us really have in the spread of the Gospel and the coming of the Kingdom of the blessed Redeemer?

Our financial condition is hopeful. On January 1st last year our receipts from all sources were \$37,105.86, including a bequest of \$5,000 from Mrs. J. Lawrence Smith of Louisville, Ky., which was available for current uses. Thus it will appear that our receipts from regular sources this year are \$34,447.42. Shall we witness the advance this year that our ability justifies us in expecting? Shall we show ourselves worthy of the responsibility God has placed upon us? Shall we obey Jesus Christ our Saviour in the one service appointed us? Shall we go into all the world and preach the Gospel to every creature? The Lord help us.

F. C. McConnell, Cor. Sec.



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They all yield to its magical influence. Bathe the affected part, using Heiskell's Soap, night and morning, apply Heiskell's Ointment, and cure follows in a few days. A tall druggist also. Send for free book of testimonials.

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Bad Cough?

By the way did you ever know of a good cough? our "Cough Cure" will cure all curable coughs, costs 35c. by mail (silver or stamps) if your honest judgement does not tell you it is the best you have used, we'll return money if asked for. HOME REMEDY CO., Austell Bldg. Atlanta, Ga.

NEW PLAN by which \$7 pays tuition and board 6 months in Anniston Business College. Diplomas given in Literary and Business departments. Graduates successful and in good positions. Only pupils of good character received. J. B. MADDEN, Pres., Anniston, Ala.

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Just what the farmers of the South need. Successfully threshes peas from the vine. Leaves hay in better condition for feeding. Gives income from worn-out land and improves the land. Write for descriptive booklet.

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For Asthma use CHE-NEY'S EXPECTORANT.

will have worked their last on earth and gone to rest. Heaven keeps watch and makes record of all these faithful toilers in the vineyard of their Lord.

What shall be the account of the givers? How many shepherds of God's flock will with gladness close this year of earnest effort to lead His people into living fellowship with those who are really trying to obey their Lord and Master? What part shall each of us really have in the spread of the Gospel and the coming of the Kingdom of the blessed Redeemer?

Our financial condition is hopeful. On January 1st last year our receipts from all sources were \$37,105.86, including a bequest of \$5,000 from Mrs. J. Lawrence Smith of Louisville, Ky., which was available for current uses. Thus it will appear that our receipts from regular sources this year are \$34,447.42. Shall we witness the advance this year that our ability justifies us in expecting? Shall we show ourselves worthy of the responsibility God has placed upon us? Shall we obey Jesus Christ our Saviour in the one service appointed us? Shall we go into all the world and preach the Gospel to every creature? The Lord help us.

F. C. McConnell, Cor. Sec.

Prevents Bilious Attacks

by keeping the stomach clean and liver active.

50c. and \$1.00

At Druggists or by mail from

THE TARRANT CO. (Bus. Est. 1834) New York.

CORRESPONDENCE

Numbering Our Days.

Janie Louise Rives.

"So teach us to number our days that we may apply our hearts unto wisdom."

"Between two worlds life hovers, like a star

'Twixt night and morn upon the horizon's verge;

How little do we know that which we are!

How less what we may be! The eternal surge

Of time rolls on and bears afar

Our bubbles, as the old burst, new emerge,

Lashed from the foam of ages, while the graves

Of empires heave but like some passing wave."

We sail rapidly down the river of life at first through the playful murmurings of the little stream and the windings of its flowered brinks. The rich beauties of the borders seem to offer themselves to our young hands, and with the eager hope of youth, we grasp at the pleasures around us. But the stream hurries us on, and our fragile blossoms shatter only to be replaced by the more striking and magnificent objects of the deeper channel. We are animated at the pictures of happiness about us, and excited at some short-lived disappointment. Impatient and restless with its living burden the stream hurries us on, leaving both our griefs and joys to the dead past. We glide by the pebbled beach and are tossed about on the rocks, but must not be delayed. At length, the ocean's roar, the turbid waves, no glimpse of land, the floods are lifted up around us, and our further voyage is veiled to mortal mind. The wind is always off-shore and no boat ever returns. So it becomes us to number our days. Number them not in minutes but in deeds.

How long have we lived in this world! How this thought will rise when we glance backward on some long remembered spot in the silent past!

"It may be the shrine of our early vows, or the tomb of early tears; But it seems like a far-off isle to us now—in the stormy sea of years."

Do the years of our ages and our useful deeds correspond, or have we been idling the time that was more precious than gold?

The works of the greatest men inspired by duty, have been done amid suffering and difficulty and not always with success. Struggling against the tide and baffled by adverse winds, many of them have reached the shore only to pay their lives for the effort. They have done their duty and been content to die. Their hallowed memories still survive to encourage and purify those of us who are voyaging onward.

"We live in deeds, not years, in thoughts, not breaths; In feelings, not in figures on a dial."

Let heart-throbs measure time. "He most lives who thinks most; feels the noblest and acts the best."

Some may think that most of our days are numbered in darkness, but there is no true pleasure save that which comes from Him, and the most

radiant epochs of our lives are counted in deeds of self-sacrifice and kindness. No Christian has a right to be unhappy. Many of us may say with the poet,

"I, too, had my Gethsemane,
The hour of darkness came to me,
And none was by to watch or aid;
In grief and fear I drank, alas,
The bitter cup that would not pass;
Then, like my Lord, I knelt and prayed,
And in my own Gethsemane
I found the one who died for me."

How much more we appreciate the blessings His goodness has lent because of those His wisdom has denied! Though in the morning we are happy and joyful and the sun shines brightly on our path, we should not be disheartened when the storm clouds gather in the evening—He will lead us still—for well we know the goal cannot be far away.

"And ever through the rifted clouds
Shines out one steady star;
For when our Guide went up, He left
The pearly gates ajar."

The past is gone and cannot be recalled. Those days are numbered and the deeds we would efface, can only be covered by doing better in the future. The future? We have no right to say what is to be, the present only is ours. Then number "this day" that you may apply your heart unto wisdom. Remember that life is long that answers life's great end. Every day you may hear Him say,

"I for thy sake, was pierced with many sorrows
And bore the cross,
Yet heeded not the galling of the arrows,
The shame, the loss;
So faint not thou, whate'er the burden be;
But bear it bravely e'en to Calvary!"

So each day we must strive for what is best in God's sight. The prize we seek so eagerly may vanish when almost in our grasp but another and holier will take its place and pay for all our pain. Then we must wait. Though the hour we long for now may come with its brightness dimmed by the shadow of sorrow; other hours will come and their brilliance will surprise even our most radiant hopes. All through these days of striving and waiting, we must pray. Pray with earnest, hopeful, tears. If the gift does not come to repay our pleading, through a clearer vision, we shall see the answer of our Saviour.

"Father, I know that all my life
Is portioned out for me,
And the changes that are sure to come
I do not fear to see;
But I ask Thee for a present mind
Intent on pleasing Thee.
In a service that Thy love appoints
There are no bonds for me
For my secret heart has learned the truth
That makes Thy children free;
And a life of self renouncing love
Is a life of liberty."

Tonight, we stand on the threshold of a new Convention Year. There may be many days which we can not number in the old one, but we trust that hereafter we may more fully realize that

our immortal souls long to do some good for the Master; and that through Him only can we accomplish that which is enduring. As Ruskin says, "Let this and every dawn of morning be to you as the beginning of new life, and let every setting sun be to you as its close; let every one of these short lives leave its sure record of some kindly thing done for others—some goodly strength or knowledge gained for yourselves. So from day to day, and strength to strength, you shall build up by art, by thought, and by just will, an ecclesia of which it shall not be said, 'See! what manner of stones are here; but 'See! what manner of men!'"

"Thou Christ of mine, thy gracious ear
low bending

Through these glad New Year days,
To catch the countless prayers to
Heaven ascending—

For e'en hard hearts do raise
Some secret wish for fame, or gold, or
power

Or freedom from all care—
Dear, patient Christ, who listeneth
hour on hour

Hear now thy children's prayer.

"Let this young year that, silent walks
beside us

Be as a means of grace
To lead us up, no matter what betide
us,

Nearer the Master's face.
If it need be that ere we reach the fountain

Where living waters play,
Our feet should bleed from sharp stones
on the mountain,

Then cast them in our way.
If our vain souls need blows and bitter
losses

To shape them for Thy crown,
Then bruise them, burn them, burden
them with crosses,

With sorrows bear them down.
Do what Thou wilt to mould us to Thy
pleasure:

And if we should complain,
Heap full of anguish yet another measure

Until we smile at pain.
"Send dangers—deaths! but tell us how
to dare them;

Enfold us in Thy care:
Send trials, tears! but give us strength
to bear them,

This is my humble prayer."

If I Were a City Pastor.

L. N. Brock.

If I were a city pastor I would give more attention to young men than some of them do. I would especially look after homeless young men. I mean by homeless young men those who do not have family connections in the city. That class who live in hotels and boarding houses. Many of our country and out-of-town raised boys are lost in the city. They are buried in boarding houses and have no means of securing social recognition in any way or to any extent, whatever, without thrusting themselves forward in a manner embarrassing to them. This they will not do. A young man goes to a city church perhaps half a dozen times, but meets no one. All is formality and indifference to him. He meets nothing but the cold glances of a few whom he may pass in the aisle or the vestibule. He is discouraged but tries it a few more times. At last he is disgusted. He quits going. These young men want recognition in a way. They want to

feel a friendly hand grasp. They want to feel that they are welcome at least. A notice, "seats free," tacked in the vestibule is not just the sort of welcome that they want.

Not long ago a young store clerk wrote home to his good old country Baptist mother that he was going to join the Presbyterian Church because of the coldness of pastor and people at the Baptist Church in the city. Another young man visited that church six times and was not once greeted by any one. Going back to his room he buried his head in his hands and wept like a child. He felt a loneliness such as only comes to one who is alone in a throng. Another young man speaking of this same church said, "Yes I often go around there, especially Sunday nights, but, pshaw, a fellow can go there forever and never get acquainted." But said he, "not so at the Episcopal Church. I went around there the other night and a dozen or more came around to meet me and make me feel at home." These young men are not hankering around church expecting thereby to be invited around to the homes of the old Deacons et als, to court their daughters. They are not looking for all-round social recognition, but do expect Christian courtesy and kindly interest.

If I were a city pastor I would look after this class of young men. They come off the farms largely, back in the country. They are bright, sturdy fellows and many of them fairly well educated; many of them will be our leading business men, lawyers and doctors, after awhile. Many of our city churches are letting these young fellows slip through their fingers. Other denominations, alert, tactful, are capturing them by social influences, while some are caught by the free and easy spirit that permeates public resorts and places of amusement.

If I were a city pastor I would manage to have these young men invited to Sunday-school and then I would ask the teacher of the young men's class to introduce them to the other young men and thus give the work a social aspect. I know two young men who attended Sunday-school for weeks in one of our city churches, but the teacher never introduced them to a single member of the class. Of course they got out of this ice box and went elsewhere. I would have these young men invited to church and then I would try to see to it that they got some attention at least. I know that it may be said young men ought to go to church to hear the sermon and to worship God, and not for the social feature of it. Yes, that is true, and especially ought the Christian young man to be prompted by these higher motives, but man is a social being and where the social is wanting in a church meeting the spiritual is not likely to be seen or felt.

FOR OVER SIXTY YEARS.

Mrs. Winslow's Soothing Syrup has been used for over sixty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gum, allays all pain, cures wind colic, and is the best remedy for diarrhoea. It will relieve the poor little sufferer immediately. Sold by all druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

Papers Wanted.

Any one having the following copies of the paper will greatly oblige us by mailing them to us at once. We need them for our files: Sept. 11, 17, 24; Oct. 8, 15, 22, 29, and Nov. 5, 19.

Meaning of "Mardi Gras Carnival."

For the benefit of our readers we give the following short account of Mardi Gras. We Baptists take little stock in such things, yet it might be well for us to take note of what is going on around us. The festival this year will be held at New Orleans and Mobile from Feb. 18th to 24th.

Mardi Gras is a word of French derivation, meaning "Fat Tuesday" which is the day preceding Ash Wednesday, the beginning of Lent, with its forty days fasting and penance.

Carnival, as a word, merely means only a festival or rejoicing. Perhaps no word in English is more misused, even while it carries to every mind a certain glamour; a nebulous idea of glitter, rollicking fun and pageantry. Some claim that it is derived from the latin caro, carnis (Flesh), and vale (Farewell), meaning "Farewell to meat." This might apply to the Mardi Gras Carnival of old France and modern America. This recurrent festival—a movable feast—ever precedes the forty days of Lenten fast in the Roman and Episcopal Churches. Thereon reigns a popular festa often reaching back for many days and lasting till the midnight bells of Shrove (or Fat) Tuesday proclaim that the Carnival is at an end, and that Lent with its sackcloth and ashes is at hand upon the stroke of which, music, mirth and mummery disappear as by the touch of some great magician's wand.

The triumphal entry of Rex, the King of the Carnival, at New Orleans; and of Felix, the King of the Carnival at Mobile, is an unusually brilliant pageant. Rex comes by way of the Mississippi, while Felix enters on the bosom of the Mobile. Both are greeted with music, cheers and volleys of artillery while the mayors of these cities turn over to them the keys after which time they reign supreme until the dawn of Ash Wednesday.

Each year many from the North and West to get away from the snow and ice flock to New Orleans, one of the most interesting towns on the Gulf coast and to quaint, historic Mobile. This queen city of the gulf, rightfully enjoys the title "The Mother of Mystics," which she has borne with honor since the memorable night, seventy-three years ago, when Michael Kraft and a handful of kindred spirits gave the first of these mystic processions.

The balmy spring weather which prevails at this season of the year, together with the never-failing courtesy, good nature and charming hospitality of the citizens of the old creole cities of Mobile and New Orleans, makes a visit among them one of those sweet memories never to be forgotten, and one of the most delightful ways of reaching these places is by the M. & O., with its superb equipment of new dining cars said to be the finest ever turned out. For full information write John M. Beall, St. Louis, Mo.

Home Treatment for Cancer.

All forms of cancer and tumor cured by soothing, balmy oils. Doctors, lawyers and ministers endorse it. Write for free book to the Home Office, Dr. D. M. Bye Co., Box 462, Dallas, Tex.

For Whooping Cough use CHENEY'S EX PECTORANT.

Miss Zitella Cooke.

Many, very many people in Alabama know the authoress of the beautiful poem hereunder. She was born in Marion, educated in the Judson Female Institute, afterwards was teacher of music in that Justly Celebrated Female School, taught in Richmond, Va., Baltimore, Md., in the Northwestern University, Ill. and is now devoting her life to literary work in Boston. Her friends everywhere rejoice in her success.

MY CROSS.

My Lord would make a Cross for me,
But I would none of His,
I thought I better knew than He,
To bear my pain or bliss.

My Lord would make a Cross for me,
But I would make my own,
In fashion light as Cross could be,
But now it weighs like stone.

If I had only bowed me low,
To take the Cross He laid,
It never would have galled me so,
As this, the one I made.

For O, His Cross is true and sure,
In all its breadth and length,
Just what His children can endure,
And measured to their strength.

But I had fainted 'neath the load,
I on myself did lay,
Had He not met me in the road,
And helped me on the way.

—Zitella Cooke.

Printed in "Forward" Nov. 15, 1902.

A TEXAS WONDER. HALL'S GREAT DISCOVERY.

One bottle of the Texas Wonder. Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

READ THIS.

Ripley, Tenn., June 1, 1901.
Dr. E. W. Hall, St. Louis, Mo.—Dear Sir: Having tried various remedies without satisfactory results, I was persuaded to give your "Texas Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physician, yet it yielded at once to "The Texas Wonder," which I heartily recommend to all suffering from kidney and bladder troubles.

Yours truly,
W. H. BRUTON,
Pastor Baptist Church, Ripley, Tenn.

All People Should Know.

If all the people could know what some have learned about our remedy, the mails would be loaded with requests for a trial bottle of Vernal Saw Palmetto Berry Wine.

We will send to anyone who asks for it, and mentions this paper a small trial bottle of this wonderful preparation Free and Prepaid. It will only cost you a postage stamp to try this remedy and learn how readily you can be relieved and cured to stay cured of Indigestion, Dyspepsia or Constipation. Thousands have been cured in the past three years of these distressing and painful stomach troubles, and of constipation, because this remedy reaches the root of these diseases and restores these organs to a condition of perfect health.

Vernal Saw Palmetto Berry Wine is also a specific for Liver and Kidney

WE FILL

More prescriptions than any house in the State, because that's our business and we compound them with painstaking accuracy. Best Pharmacists, Purest Drugs, Lowest Prices. Ask your doctor about us.

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troubles, inflammation of the Bladder and Prostate gland, giving positive relief where other preparations have utterly failed.

We can show hundreds of unsolicited letters similar to the following from a well known Buffalo business man:

Buffalo, N. Y., Nov. 3, 1902.

Vernal Remedy Co.,

Buffalo, N. Y.

Gentlemen: For thirty years I was troubled with Constipation and Rheumatism, the latter largely caused by the former, often being obliged to give up work and remain at home in bed for a week at a time. I tried several Physicians and a number of other remedies with only temporary relief, until I used your preparation. This was about two years ago, since then I have not lost a day from work. All of the credit is due to your Vernal Saw Palmetto Berry Wine.

Yours very truly,

Name will be given upon application to the Vernal Remedy Co., 105 Seneca St., Buffalo.

Address the Vernal Remedy Co., No. 101 to 107 Seneca St., Buffalo, N. Y. This remedy is for sale by all leading druggists.

From the Orphanage.

Two columns on the first page this week being given to "Our Baptist Sunday schools," reminds me of a long felt want with the Baptists of Alabama. If I read nothing but the Baptist I would have a fair knowledge of missions, the B. Y. P. U. and every department of our church work save one—our Sunday school. The columns of our paper for ten years past will hardly prove to one that our denomination believes in Sunday school work. Every one knows that our paper now is better than ever, and along with these improvements, why not give a page devoted to "Our Baptist Sunday schools?"

We all lift our hearts in gratitude to God for our good health at the Orphanage. The Doctor says that many families around us of not more than five in number have had more sickness for the past four months than we have had. The coming of Mrs. Garrett and Mrs. Ansley to the Home lifts a great burden from some of our hearts and gives us new life and new hope. We are now preparing to put 100 pecan trees on our grounds.

J. D. Pittman.

The Southern Baptist Seminary.

The second half session of the Southern Baptist Theological Seminary will begin on Feb. 2d. The classes are so arranged that students desiring to do so can enter on that date and take up the studies with advantage. This applies to all the studies taught, except the languages, which must be begun at the opening of the session in October. Any students desiring to come at that time, whose arrangements are not already made, can secure information by

L. N. BRUNSWIG & CO., New Orleans, La. Wholesale Distributors.

writing President E. Y. Mullins, D.D., or with reference to board, by writing to Mr. B. Pressly Smith, Room 10, New York Hall, Louisville, Ky.

A Prominent Minister.

How He Was Rescued Twenty Years Ago From the Horrors of Catarrh.

Rev. Cal. Littrell, of Warrensburg, Mo., writes as follows: "I was a sufferer from nasal catarrh for twelve years, and it developed into the worst form, impairing my eye-sight and injuring my hearing. My nervous system gave way, unfitting me for the duties of life.

"By the use of Dr. Blosser's Catarrh Cure I was permanently cured in the year 1881, making twenty years in which I have not had a return of the disease, nor have I felt the effects of it.

"I most heartily recommend Dr. Blosser's Catarrh Cure to all sufferers, as one that cannot be excelled."

SAMPLES MAILED FREE.

If you are a sufferer from Catarrh, Bronchitis, As ma or Catarrhal Deafness, write to Dr. J. W. Blosser & Son, 352 Walton street, Atlanta, Ga., for a free sample of the remedy that cured Mr. Littrell, and has cured thousands of others.

If you wish a box containing a month's treatment, send \$1.00 and it will be forwarded, postage paid.

If you are not taking the Alabama Baptist begin the New Year by sending us your subscription. It will be a welcome visitor in your home each week. Subscribe for it, read it, and let your children enjoy it.

A True Interpretation of Our X-Rays.

The printers made me say in last week's issue that Brother Taliaferro was pastor at Orrville, when it ought to have been Greenville, and that Brother Wardson was pastor at Thorsby, when it ought to have been Windsor, and that Prof. Roscoe was principal of the school at Thorsby when it ought to have been "Rascoe" and that he "proved" to be a successful teacher and not "proud" to be.

I also intended to say that I met Lewis Bryars at Castleberry and that he was a successful business man and would some day be rich, and that he had given the paper to some of his neighbors, etc. The printers made me say further that I visited forty families in Letohatchie. Now I am sure that must have been funny reading to those good people. You see there is not that many white families there, besides I arrived in their midst after dark, and left before breakfast next morning. I intended saying that I visited a few families. I do not say the printers are altogether to blame but I do say I didn't intend writing it that way.

S. O. Y. Ray.

[We are glad to have the X-Rays explained. No one in the office could interpret them. We just thought the old machine busted and a lot of sparks flashed along the wires. Next time we will hold our Field Editor's proofs until he can correct them. We are undecided whether to take a course in electricity or take Brother Crumpton's advice and study geography, especially that of Alabama. He was disgusted.—Ed.]

Baptist Notes from Girard.

Dear Baptist: We are strictly "in the swim" at last, for you put our piece in the paper, and it don't make any difference if you did put it in sorter by itself like—over in the back—for the back side of the Bible is just as good as the front side, and the Baptist is mighty like the Bible, you know.

Well, first and foremost Dr. Hamner, the corresponding editor hurried right up and came to see us, and writ us up in the Baptist to onst, and he done it nice, too. He said great things about our pastor, and we don't care if he did, but please tell him not to say it quite so loud next time, for somebody might hear him and that would be awful—for they might want him, and some of us would be greatly distressed if we were to lose him—you know. Then according to promise, Brother Crumpton came to see us—come right to the pastor's home, and put up with him and his dear family, in the old fashion way—never went hunting around for a better place and nicer pickins, for he has but one "axe to grind" you know, and we give him all the time and chance to grind it that he wanted. The best of our folks, (and they are as good as the best in Alabama,) and lots of them, come out to hear him, and he made us all glad, for he never took up any collection, but just told us all about the Lord's work in Alabama, and in the South, and all over the world generally, and in particular, and we are going to send him a lot of money all along through the year, for we have promised it and we are going to keep our promise too—so we are. Brother Crumpton after preaching for us in the morning went to Phoenix City and preached for Brother Will T. Grenade and his West-side folks in the afternoon, and Brother

20,000 CHURCHES

Lamar Jones and the old First Church at night. We heard that the Doctor had a good time in Phoenix also.

Dear Baptist, you may tell all the brethren, and say it loud, too, that Brother Crumpton is none of the old preachers which you read about in the papers, for he can cover more ground in a day than half the young preachers (so-called) do cover in a week—fact.

Well, we will close by saying that our pastor went over in Talbot County, Georgia, and preached, but he got Bro. Emmet P. Smith, a fine young preacher, to preach for us, and strange to say some of us were powerfull glad of it, for you know there is nothing like "young blood" (and a heap of it).

Affectionately yours,

Squibbs.

Almost Exhausted? Norsford's Acid Phosphate.

A most beneficial Tonic, steadily improving health, and building up all the faculties.

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To the ladies, we offer the services of our expert buyers.

We cover every line, including Dry Goods, Dress Goods, Ready-made Suits, Waists, Skirts, Millinery, Household Furnishings, Furniture, Jewelry, Photo Supplies, Books, Music, Wedding Invitations, Visiting Cards, etc. We represent only first-class houses.

Beautiful Spring and Summer fabrics are now arriving, exquisite creations from the looms of the world. We will be pleased to send you samples and prices. When writing please give us about the price and kind of goods, colors, etc., to guide us in our selections.

We are also prepared, through our connection with one of the most expert designers and dressmakers in the South, to offer her services in the selection, designing and making to measure, dresses for any and all occasions, skirts, waists, wraps, etc.

Flowers for any occasion, C. O. D. by express, on receipt of telegram, or letter. State price and design.

Do not hesitate to call on us, no matter what you need, or how small your prospective purchase may be. Our aim is to please. We want your patronage.

All communications will receive immediate attention.

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SISTER: READ MY FREE OFFER.



Wise Words to Sufferers From a Woman of Notre Dame, Ind.

I will mail, free of charge this Home Treatment with full instructions, and the history of my own case to any lady suffering from female trouble. You can cure yourself at home without the aid of any physician. It will cost you nothing to give the treatment a trial, and if you decide to continue it will only cost you about twelve cents a week. It will not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it—that is all I ask. It cures all, young or old.

If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhoea (Whites), displacement or falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A., for the FREE TREATMENT and FULL INFORMATION.

Thousands besides myself have cured themselves with it. I send it in plain wrapper. TO MOTHERS OR DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures Leucorrhoea, Green Discharge and Painful or Irregular Menstruation in young ladies. It will save you anxiety and expense and save your daughter the humiliation of explaining her troubles to others. Plumpness and health always result from its use.

Wherever you live I can refer you to well known ladies of your own state or county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write to-day, as this offer will not be made again.

Address MRS. M. SUMMERS, Box 441 Notre Dame, Ind. U. S. A.



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perhaps you will appreciate how little things annoy and cause discomfort. When you are nervous and weak you will know how irksome it is to hold dishes on your lap, how tiresome to hold a book in your hands. Then you will want

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I tell many people during the year that they have astigmatism. Nearly four people out of ten are astigmatic. It is the eye in better focus in one direction than in another. A cross drawn on a paper and held at arm's length appears blacker and more distinct in the vertical line than in the horizontal or vice versa. The hands of a clock appear plainer when in certain directions than when pointing in other directions.

Astigmatism produces more headaches than all other causes. Lenses will entirely correct it.

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Editorial Correspondence.

J. W. Hamner.

Have been hearing about the beautiful new house of worship just finished by the Midway saints under the leadership of their much loved pastor, Rev. R. A. J. Cumbee, but was not prepared to see such a splendid structure. I preached in it three times and found it easy on both speaker and audience. It is said to be "the cheapest church house in the State, considering that only the best of material was used in building." Bishop Cumbee says it was accomplished by reason of the "best committees he ever knew with the most efficient chairmen he ever saw," and a "willing, liberal, noble membership to back them up." The brethren and sisters, however, gave me a different version of it. They say the wise leadership and untiring work of the pastor accounts for the great success of the enterprise. The eloquence of the gifted poet Bishop of Eufaula was still reverberating around Midway when I reached there. He had lectured there by invitation of the Ladies Aid Society. "Wharton is synonymous of success," so it is needless to say the Doctor surpassed all expectations.

Dr. A. P. Montague, our "sure enough president" of Howard College, and in my judgment one of the greatest orators to whom I have ever listened, is booked for the address at the dedication in March. The Midway saints are fortunate.

Stopped over night at Seale recently. Those are sweet saints. Always enjoy the privilege of a visit to them. My heart goes out to Deacon Dr. W. B. Prather and wife. Their children, Miss Rosa and John, are just convalescent, and Miss Mattie, at this writing, is dangerously ill. May the Lord spare her life to these devoted parents. While life lasts I shall not forget the faithfulness, skill and sympathy of the Doctor, as my family physician, on more than one trying occasion, when the life of a loved one was in jeopardy; nor shall I forget Sister Prather's gentle ministrations. Wish I could be of service to them now. What a flood of precious memories as I look back on those dark days. How many sympathizing hearts and gentle, willing, helping hands were revealed to the young pastor and his wife as with anxious hearts they watched over their, then, only child. Seale is full of people who minister in such an hour. Two incidents are vivid in memory, especially. On the night the crisis was passed and the Doctor announced recovery sure, as we watched, a lady, herself in bed sick, spent the night praying for the little one's life to be spared. She can not ask too much of us ever. The evening before, when every minute seemed as if it might be the last, and when the Doctor stopped even most intimate friends from entering, an old white haired, sweet faced Methodist minister came and said, "I must enter; I can't stay out! I won't say a word or make any sound." He entered, sat quietly; but Oh, how the look of sympathy in his face comforted us. He has since gone to rest, but I can see him now as he looked then. His memory is blessed. I met him just a few months before his death and delivered him a message of love from my wife. His reply was characteristic of Bro. J. W. Solomon, for he it was: "You tell Sister Hamner she can't beat me a-losing." He was gifted above nearly any man I have ever known in prayer. I never lost an

opportunity to have him pray when he was in my audience. His prayers helped me always. An incident in his life illustrates his playful repartee. He was a gifted pulpit orator. A son on a visit had preached and some friend said, "Brother Solomon, we think you a great preacher, but your son seems to beat you." He replied, "Emmett can beat me swimming, but I can beat him diving."

Camp Hill, Ala., Jan. 21, 1903.

X-Rays.

(From Our Field Editor.)

BROOKWOOD.

Bro. Pitt Jones is the pastor of this church and is doing a fine work. The Sunday I was there two were baptized and one restored, and as good revival spirit manifested as I have seen in a long time. The brethren say they have a "protracted meeting" all the time. Why can't we have a constant revival all the year and not once a year only? But I started to tell you about what they were doing. There was 102 in Sunday school and a large congregation at both services. They have arranged to begin work on the new church just as soon as they can get the lumber on the ground. The new house will be put in the center of the town on one of the most desirable lots, a change that ought to have been made long ago. Brother Jones is one of the best all-round men I have met among our young men, but he comes of good stock and we are not surprised.

BLOCTON.

I found Brother Lee happy, very happy. Here is the way it come about. The last two months his church has paid \$70 for missions (and he says they can easily make it \$300 this year.) fitted up and painted the pastorium fencing and all brand new, and the brethren had just presented him with a \$40 brand new suit, Chesterfield coat, and all else to match, and then—well they have a brand new baby at his house, the finest baby that ever come to this part of the world. Who can wonder that he is happy? As for me, well he hitched up Bob, (his own horse,) and carried me all over town, or till I had to leave. There is mighty few preachers that are doing so much work of the kind Lee is doing. May the Lord multiply the number of men like him.

AVONDALE.

Here is the way they are doing things at this church. They have spent in improvements since the present pastor came on the ground, between \$1,000 and \$1,200; for benevolence, \$500; received into the church 110; pastor's salary paid in full. They have one of the prettiest auditoriums I have seen, all newly finished. Bradley says his congregations are always large. Besides all this 25 or 30 new subscribers for the Alabama Baptist were added to the already large list. Bradley's ambition is to have every family in the church read the paper, and he knows how to get them to do it.

PRATT CITY.

I spent one day out at this busy town, but can't say more in this paper than tell you that the moral forces in this place decreed that the rule of the unjust and unclean should come to an end and they pulled off their coats and went out on the streets and it is useless to say they won the fight, and I said to the pastor, we can clean the State of the stench of the saloons the same way if we will only try.

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Whether Simple Scrofulous or Hereditary

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B. Y. P. U. DEPARTMENT.

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3rd Vice-President, J. M. Shelbourne, East Lake.
Secretary, Treasurer, and Transportation Leader, Gwylym Herbert, Bessemer.
Chairman of Executive Committee, J. M. Shelbourne, East Lake.
Editor B. Y. P. U. Department in Alabama Baptist, J. L. Thompson, Bessemer, to whom all communications for this Department should be sent.

The First Baptist Church of Madison, Ind., has a Boys' Brigade of fifty members.

Remember the Convention of 1903, March 31st, April 1st and 2d, South Side Church, Birmingham.

Bro. H. C. Rosamond pronounces the recent State B. Y. P. U. Convention of Mississippi the best he has ever attended. It is said to have been a great spiritual uplift.

The Baptist Union of Jan. 17th was the "Home Number," being devoted especially to the "Home." It is brim full of good things. Every issue is good, but this one was most excellent.

On Sunday night, Jan. 18th, Prof. W. H. Bowen of Ensley, delivered a very helpful address to the Union of the First Church, Birmingham. The hour was given exclusively to the young people.

In some places the subjects of the Sacred Literature Course are being used with great satisfaction for the church prayer-meetings, and some of our wisest pastors are using them for topics for sermons.

The Baptist Argus in a recent issue, gives a very excellent picture of Dr. C. S. Blackwell, who is pleasantly remembered in Alabama as the Secretary of the Southern B. Y. P. U. During the term of his office he resided in Birmingham.

The Atlanta City Union held its last meeting with the West End Church on Jan. 22d. Dr. W. W. Landrum delivered the address of the occasion; subject, "Atlanta, 1903." The West End saints robbed Alabama of Dr. Jno. F. Purser not long ago.

Brother Batson of Sylacauga, writes: "We have a good Union, and I feel that we are doing some good." The following officers have been elected for the present term: James W. Batson, president; E. T. Bright, secretary, and J. W. Langly, treasurer.

Rev. W. J. Sly of Springfield, Ohio, has divided his young people into small classes, or neighborhood groups, each group having seven members. They use the Sacred Literature Course for their weekly studies. Leaders are chosen each class and the meetings are proving very helpful. So says the Baptist Union.

Some very wise suggestions were made in a recent number of the Baptist Union in regard to the duties of the Flower Committee. This committee can do much good work by visiting the sick, and seeing that a nice bunch of flowers is placed on the table in the sick room every day, and by writing a pleasant note now and then. There is no telling how much can be accomplished by these little attentions.

Rev. Walter Calley, Secretary of the B. Y. P. U. A., has the following to say concerning his recent visit to Ken-

Ambitious Boy. SEABOARD

Every ambitious and industrious boy and girl should remember that there is a "section" in every can of "GOOD LUCK" Baking Powder and should get his mother and his house-keeping sisters, cousins and aunts to save them for him.

Richmond, Virginia.

tucky: "While organized work for the young people has not advanced as far in Kentucky as in some States, it is gradually winning its way. Many of the leaders among Kentucky Baptists are in hearty sympathy with the aims of the B. Y. P. U. Rev. H. E. Tralle, Secretary of the State Union, conducts a weekly column in the Baptist Argus, so ably edited by J. N. Prestridge, D.D., who is himself an ardent supporter of the young people's work." We are glad to claim Dr. Prestridge as a native Alabamian.

The following is from the Baptist Union of Jan. 15th: What about the new members? Did the secretary send them a letter of welcome? Has any one called upon them? Do you know where they work, or where they live? If they are in a strange city, it need not hardly be said that there are many lonesome hours. Perhaps you live at home and can cheer them up a bit with the brightness of an hour's chat. A word in season, how good it is. Why not ask one of these new members to read one of those missionary books which you are giving out for the next Conquest Meeting? He can give a fresh incident from one of its pages, and it will help him, and will help the Society.

We clip the following complimentary notice from the Union Springs Herald: Miss Johnnie McGowen, President of the Young Ladies Missionary Society of the Baptist Church, entertained quite delightfully at her home Friday afternoon, in compliment to the young ladies. The Society was out in full, and a most pleasant and profitable afternoon was spent. The work of the Society for 1903 was thoroughly discussed. Some apt suggestions were offered, some good resolutions were made, and a nice plan of work mapped out for the year. The president gave a brief outline of the work done by the Society since its organization six months ago, which showed a splendid record for the society, yet in its infancy. She then read a beautiful and encouraging note of greeting from the pastor. During the afternoon a most delightful salad course was served, and amid bright conversation and happy laughter the moments sped by, and soon brought to a close a most enjoyable afternoon.

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Air Line Railway.

Schedule Effective Aug. 17th, 1902.

Leave Montgomery Daily	190th Meridian Time	Arrive Montgomery Daily
	Hurtsboro, Columbus, Richmond, Albany, Americus, Cordale, Jacksonville, Macon Savannah and all points East New and Elegant Parlor Cars between Montgomery and Savannah.	8:00 a. m.
6:20 a. m.	[Via Western Railway and Atlanta] For Raleigh, Portsmouth, Norfolk, Old Point Comfort, Petersburg, Richmond, Washington Baltimore, Philadelphia, New York and all points East. Magnificent Pullman Drawing-room Sleepers Atlanta to Norfolk and Atlanta to New York.	9:20 p. m.
1:30 p. m.		
6:30 p. m.	Union Springs, Ala. and points on Seaboard between Montgomery and Ft. Davis. Solid train for Union Springs; no change of cars.	8:15 a. m.

Delightful Rail and Water trip to the East, via Norfolk or Savannah. Apply to C. S. ADAMS, S. F. and P. A., Moses Building, Montgomery, Ala., for full information. C. B. WALWORTH, A. G. P. A. Savannah, Ga. *Daily except Sunday.

The Western R'y of Alabama.

SCHEDULE EFFECTIVE SEPT. 25, 1901.

	44	34	38
Lv. Selma	4:00pm	6:30am	.....
Ar. Montgomery	6:05pm	8:30am	.....
Lv. Montgomery	6:30pm	1:30pm	6:11am
Ar. Opelika	8:25pm	3:45pm	8:05am
Lv. Opelika	8:25pm	3:45pm	8:05am
Ar. Atlanta	11:40pm	7:30pm	11:40am
	37	35	28
Ar. Selma	11:30pm	.....	11:30am
Lv. Montgomery	9:35pm	.....	9:00am
Ar. Montgomery	9:30pm	10:55am	6:25pm
Lv. Opelika	7:40pm	8:50am	4:23pm
Ar. Opelika	7:37pm	8:50am	4:23pm
Lv. Atlanta	4:20pm	5:30am	1:05pm

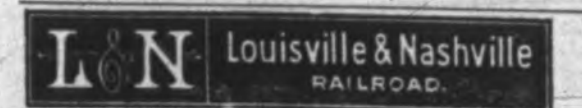
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Atlantic Coast Line.

	Nov. 30th.	212	78	58
Lv. Montgomery	4:15pm	6:30am	7:45pm
Ar. Sprague Junction	5:38pm	7:40am	8:27pm
Troy	.....	8:05am	9:25pm	.....
Braunridge	.....	8:40am	10:45pm	.....
Ozark	.....	9:30am	10:55pm	.....
Elba Junc.	.....	9:55am	11:17pm	.....
Abbeville Junction	.....	10:32am	11:50pm	.....
Dothan	.....	10:42am	12:01am	.....
Bainbridge	.....	12:37pm	1:55am	.....
Climax	.....	12:47pm	2:10am	.....
Thomasville	.....	1:45pm	3:15am	.....
Waldosta	.....	3:21pm	4:37am	.....
Waycross	.....	5:25pm	6:15am	.....
Jacksonville	.....	7:00am	8:05am	.....
Tampa	.....	7:00am	8:40pm	.....
Port Tampa	.....	7:30am	10:00pm	.....
Lv. Waycross	.....	5:45pm	6:35am	.....
Ar. Savannah	.....	8:40pm	9:35am	.....
Ar. Charleston	.....	6:4 am	5:25pm	.....
Lv. Sprague Junction	5:40pm	8:00am	.....	.....
Ar. Luverne	7:15pm	11:00am	.....	.....
Lv. Abbeville Junction	.....	10:30am	.....	.....
Ar. Abbeville	.....	12:15pm	.....	.....
Lv. Climax	.....	2:40pm	.....	.....
Ar. Chattahoochee	.....	4:55pm	.....	.....
Going West	*65	*67	-60	.....
Lv. Elba Junc.	10:00am	m	2:50pm	.....
Ar. Enterprise	11:00am	m	3:50pm	.....
Ar. Elba	12:05pm	m	4:50pm	.....
Going East	*66	*68	-70	.....
Lv. Elba	6:15am	12:30pm	7:50am	.....
Ar. Enterprise	7:45am	1:30pm	8:50am	.....
Ar. Elba Junc.	9:30am	3:55pm	9:50am	.....

*Daily, except Sunday. -Sunday only. Trains arrive at Montgomery 8:10 a. m., 6:30 p. m.

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Mortgage Sale.

Under and by virtue of the powers of sale contained in a certain mortgage executed on the 23d day of May, 1902, by Lula B. Harton and H. M. Harton, to John H. Eubank, and recorded in the office of the Judge of Probate of Jefferson County, Alabama, in Volume 315, Page 92, Record of Mortgages, I will proceed to sell, in front of the court house door of Jefferson County, Alabama, during the legal hours of sale to the highest, best and last bidder for cash on Monday, February 2d, 1903, the following described real estate, to-wit: Lot number ten (10), in Block number four (4); lot number four (4) in Block number five (5), lots numbers seven (7) and eight (8) in Block number nine (9), lot number twelve (12) in Block number seventeen (17); as same are numbered on map of Eubank's addition to Ensley, filed and recorded by Lula B. Harton, in map book 4, page 61, in the office of the Judge of Probate of Jefferson County, Alabama.

Default having been made in the payment of the sum secured thereby, this sale is made for the purpose of enforcing the same, with the costs thereof, as is provided in said mortgage.

Witness my hand this 16th day of December, 1902.

JOHN H. EUBANK, Mortgagee.
By W. J. MARTIN, His Attorney.

Notice of Stockholders Meeting of the Southern Sewer Pipe Company.

In pursuance of a resolution adopted by the Board of Directors of the Southern Sewer Pipe Company on the 23d day of December, 1902, notice is hereby given that there will be a meeting of the stockholders of the Southern Sewer Pipe Company at 12 o'clock noon on the 14th day of February, 1903, at the office of said company at its plant at North Birmingham, Ala. The purpose of said meeting is to determine whether or not said company shall borrow a sum of \$25,000.00 dollars, payable in one, two, three or five years, at not more than six per cent interest payable annually or semi-annually, and execute and deliver as security for said loan its note or notes and a mortgage or deed of trust conveying to a mortgagee or trustee all of the property of said company as security for said sum of money proposed to be borrowed.

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J. A. MENGIE, Secretary.



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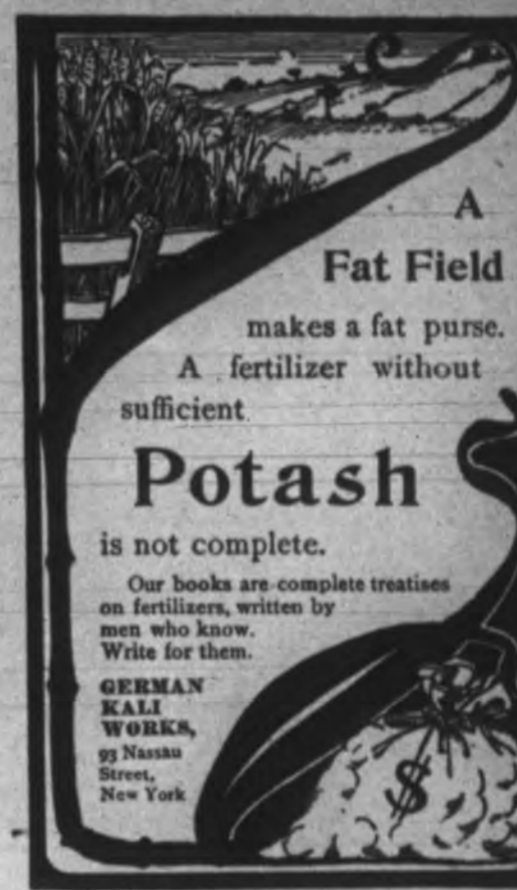
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Notice

Is hereby given of the intention to apply for the passage of a law by the Legislature of Alabama, which meets on the second Tuesday in January, 1903, which proposed law is "To provide for the control, working, maintenance, building and improvement of the public roads and bridges of Jefferson county."

The substance of the proposed law is as follows:

1. The office of Chief Supervisor of Public Roads and Bridges is continued; the present Supervisor to continue in office until the general election in 1906, at which time his successor is to be elected, and every four years thereafter the Supervisor is to be elected; his salary is fixed at \$1,500.00 per annum, payable in monthly installments out of the road fund; he is under the direction and control of the Board of Revenue, and shall perform such duties in regard to public roads and bridges as the Board directs.

2. The Board of Revenue is to have the control and supervision of the working, maintenance, building of the public roads and bridges, with authority to dispose of all the road funds, including the fund raised by taxation.

3. The road year begins on the first day of January and ends on the 31st day of December. The persons exempt from road duty are all persons who reside in municipal corporations and are liable to street and road duty therein, all females, guards, and persons having control of convicts, all township trustees, all male persons under 18 or over 45 years of age, all maimed and disabled persons who shall procure a certificate of such disability from some reputable licensed practicing physician. All the residents of the county not exempt are liable to work on the public roads ten days each road year, and in addition are liable to work ten days each year in opening new roads. Any person liable to road duty may exempt himself from all road duty, each road year, by paying three dollars between the first of January and last of March, to such person as the Board may designate to receive the fund; if payment is made after the last of March and before the party has been warned to work the road a penalty of twenty-five cents is added, if the party pays after he is warned to work the road, a penalty of fifty cents is added. The Board may appoint as many persons as it deems necessary to receive this fund; all such persons are to be

under bond to the county and must pay at the end of each month all money collected by them, including penalties, to the county Treasurer, less his compensation, which shall be such amount as the Board may agree to pay, not exceeding ten per cent. of the money actually collected. The Treasurer is to keep a separate account of this three-dollar fund and pay out the same on warrants ordered by the board. The person receiving the three-dollar fund must execute to party paying a receipt, and must keep a stub or duplicate thereof, which shall at all times be open to the inspection of the Board or any person appointed by the Board.

4. The Board is to have the right and power to expend the three-dollar fund in keeping up and maintaining the dirt roads and bridges thereon and in opening new roads; and the right and power to work and maintain the dirt roads by letting out the same or any part thereof by contract to the lowest responsible bidder, or may employ as many persons and overseers as it sees fit and may work the roads by employing labor.

5. The Board may divide the county into as many road districts as it sees fit and may change the same from time to time, or it may have no road districts. It may purchase such live-stock, tools, machinery, etc., as may be necessary in working and maintaining the roads and bridges; and may sell such property or any part thereof at any time it sees fit. It shall have the power, at the expense of the road fund raised by taxation, to keep up and maintain and extend macadamized roads and bridges, and may let contract or contracts to keep up, maintain or extend the same or any part thereof to the lowest responsible bidder, or may, in its discretion, keep up, maintain and extend macadamized roads and bridges by purchasing material and by working the same at the expense of the fund in the employment of hands and overseers the same as is authorized in regard to the dirt roads.

6. It is made discretionary with the Board whether it will consider any petition or application to establish, change or discontinue roads in the county. If it considers such petition, the proceedings are to be in the manner provided by general law.

7. It is made the duty of every person or corporation carrying on business in the county and employing in its service two or more persons to furnish the Board, or

any persons designated by it, as often as requested, a list of all persons in her, his or its employment liable to road duty. And any person or corporation who fails, neglects or refuses to furnish such list are made liable to a penalty of Ten Dollars for each person in her, his or its employment liable to road duty whose name is not furnished,—to be recovered on suit in the name of the county for the benefit of the road fund.

8. All persons who have not exempted themselves from road duty living within three miles of any new road are liable to work for a period of ten days in opening a new road. Persons liable to road duty who have not exempted themselves by payment of the Three Dollar fund cannot be required to work at a point more than six miles distant from their place of residence. And all such persons liable to road duty shall work under any contract, or, overseer or person designate by the Board at such time subsequent to the last day of March of each year as they are warned to work.

9. The Board may appoint a person or persons (as many as may be necessary) such persons to be paid out of the road fund such compensation as the Board may agree to pay, to warn all persons liable to road duty who have not exempted themselves to work upon the public roads at such time and place and under such overseer or person as the Board may direct. The person giving the warning must give two days notice to persons liable to road duty in person or in writing to be left at his residence. If the person warned fails to attend or send a substitute with proper tools agreeable to the notice, or fails faithfully to perform his duty he is liable for each day's default the sum of One Dollar, to be recovered at the suit of the county before the Justice of the precinct of the residence of such person, for the benefit of the road fund, and to collect the judgment process of garnishment may issue in the manner prescribed by law. In any contract let the Board of Revenue shall require the contractor to account for the value of the services which may be performed by any person liable to road duty who works under such contractor in pursuance of warning; the value of such services to be fixed in the contract. All contractors are required to give bond to the county with a guarantee to keep the road or bridge in safe condition or repair for the passage of

travelers for a stipulated time. Any person injured before the expiration of said period may sue in his own name on the bond and recover damage for injury. If the Board take such bond, the county shall not be liable for any damage or injury which may occur by reason of any defect in such bridge or road either during the period of liability under the bond or subsequent thereto. The Board shall not be restricted in the expenditure of the Road fund to precinct lines or road districts, but may expend the money on the roads as the Board may deem to be to the interest of the county. Any person liable to road duty who wilfully refuses after legal notice to work thereon, in person or by substitute shall be subject to and punished by the criminal laws of the State as is provided by the general law.

10. Any person who comes into the County at any time after the commencement of the road year and resides therein for thirty days shall be liable to road duty to the same extent as if he was a resident at the commencement of the year; provided, however, that if such person moves into the county subsequent to the 1st day of July, such person can exempt himself from liability to road duty by paying one-half of the amount required to be paid by persons who were residents of the county at the commencement of the year; and provided further that any person who becomes a resident of the county subsequent to the commencement of the year where he has already performed road duty in another county of the state during the year, shall be exempt from road duty in Jefferson county. The Board of Revenue shall have full authority to do all acts and make all contracts necessary to carry out the purpose of this act.

11. No member of the Board or the Chief Supervisor or person appointed as overseer or any person who has been a member of the Board within six months from the time of making of any contract shall be directly or indirectly pecuniarily interested in any contract or the profits of any contract made by the Board; nor shall they be interested in furnishing tools, material or supplies directly or indirectly, or in the sale of any material to be used on the roads.

All laws, general and local, in conflict with the provisions of this Act are repealed.

A. J. TARRANT,
President of the Board of Revenue.